

# CONSIDERATIONS

ON

## Mr. WHISTON's Historical Preface.

BEING

An ANSWER to his *Plain Questions*, and other most Material Passages therein contain'd.

IN

A LETTER to the Author of *The History of Montanism*; and by him Recommended.

With an APPENDIX:

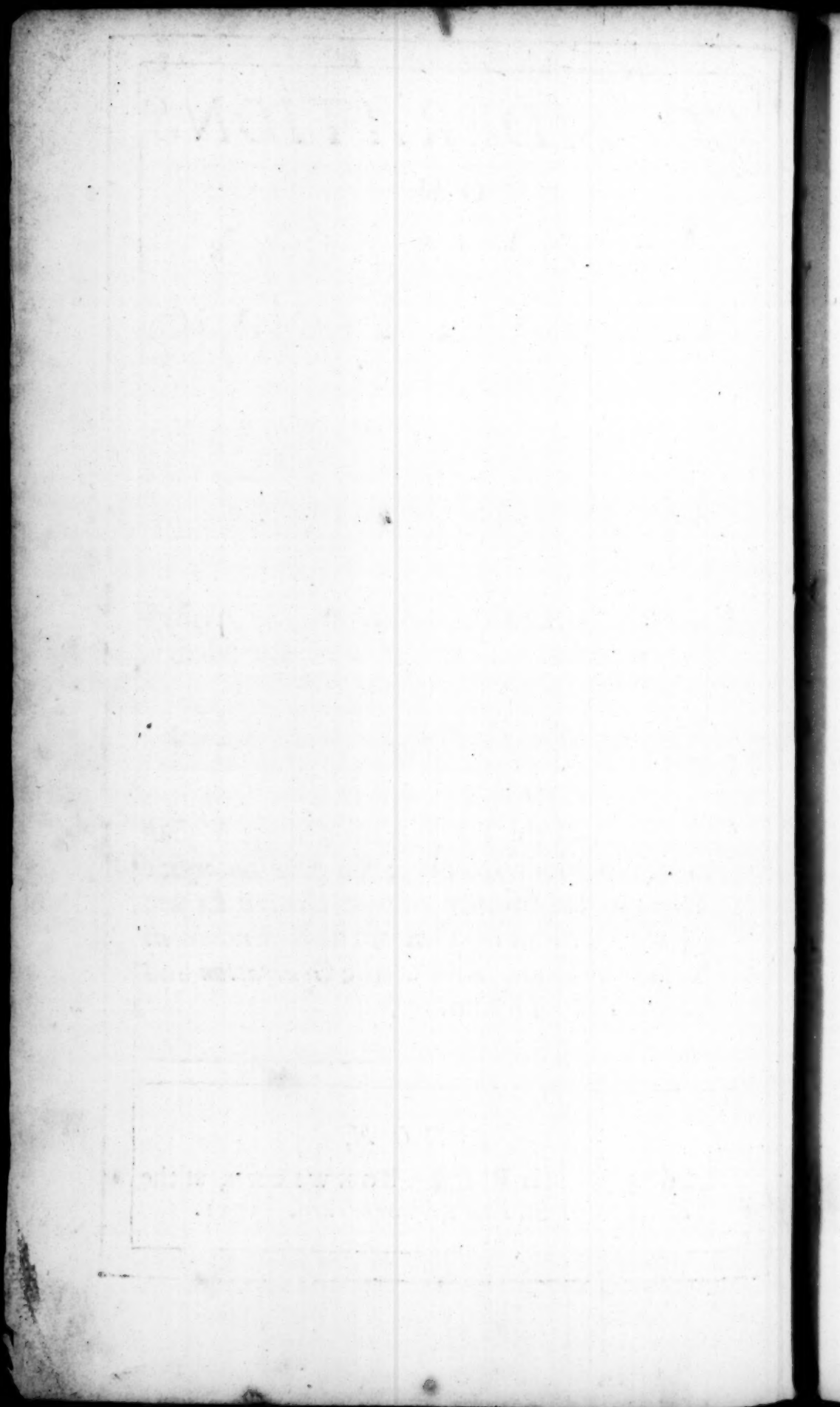
CONTAINING

An Account of the *Jewish Notion* of the *Messiah* in our Saviour's Time; Of the *Successive Modes* of Subsistence of the *Divine Logos*; Of the Communication of the *Supereminent Names* of God; And of the *Generation* and *Creation* of Wisdom.

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L O N D O N,

Printed by J. L. for R. and J. BONWICK, at the  
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A  
PREMONITION  
TO THE  
READER.

By the *Publisher* to whom the  
LETTER was sent.

WHAT Thou art here presented with  
is Part of a *Literary Correspondence*  
upon the Great and Important Subject of Our  
Holy Religion; whence there will be found  
herein some Reference to former Letters and  
Papers. By which means this Epistolary  
Discourse may appear not altogether so perfect  
in every Part, as it would undoubtedly have  
done, had the Learned Author laid at first the  
whole Design at once, and not come into it by  
Degrees; which render'd it necessary to have  
Respect to what pass'd before in this our Cor-  
respondence. But Care has been taken to  
A 2 supply

supply in an *Appendix* so much as was needful, out of the Papers referr'd to, which I have in my Possession; and which were written upon several Occasions. For the Author having on certain Parts and Passages of the Holy Scripture, after a Method in a manner peculiar to himself, and chiefly for his own private Satisfaction, and that of a few Friends, nobly entertain'd his Thoughts; and thus given by his curious *Explications* and *Remarks* a sufficient Evidence of his Skill and Penetration not less in the *Mysteries*, than in the *Elements* of our Religion; He was by me thereupon encourag'd to proceed on, and to prosecute what was so excellently by Him begun, for the Illustration of the *Inspir'd Writers*, and the Vindication of certain Great (but neglected) Truths, as deliver'd by Christ, and his Prophets, and Apostles: And particularly it was propos'd, that he should consider those which came at this time to be attack'd by the Adversaries of our Lord and his Church, and set about to Explain and Defend them upon Principles allow'd on Both Sides; but without taking yet any direct Notice of *These*, or descending to enter with 'em into the Lists. And accordingly some false Positions advanc'd by the Author, or Authors, of the *Rights of the Christian Church*, as particularly, That every Christian originally had the Right of Prophecy-ing, &c. and others, by the Modern *Pseudo-Prophets*, from their great Abuse of Scripture; were

were hereupon brought under his Examination; and according to his Method try'd, by establishing the contrary Verities upon God's manifested Will. And several Texts having been grossly misapply'd by *one* and the *other*, it was agreed, according to the Advice given, that the most effectual way to deal with them was to seem to disregard them; and only to maintain the Truth as it is in Christ, by that very Rule which He himself has given us.

§ 2. When now there began to be a Noise about Mr. *Whiston's* Reviving the *Arian* and *Apollinarian* Notions, under the Name of *Primitive Christianity*, I had several Letters from Him on that Account: Whence I concluded that notwithstanding his extreme Modesty, he was a Person every way fitted to prosecute such an Inquiry as this, and to take the shortest and easiest Method, without having respect to Persons or Parties, or perplexing himself with unnecessary Disquisitions. But whereas we were yet in the Dark, as not perfectly knowing this Gentleman's Notions, or the Reasonings upon which he endeavour'd to ground them, it was thought convenient to wait till these should be better explain'd, and in the Interim to sit down with some General Remarks drawn from the Sacred Records, which might determine the Assent of the Understanding to that which was plainly most Antient and Primitive. And this was the Original of  
his

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his writing that short Discourse upon *Isa. vi. 1, 2, &c.* which is *Numb. II.* in the *Appendix*, to shew that the Term *Παντοκράτωρ* [Almighty] is applicable to the Son, as well as to the Father, against what all the *Arian* Writers do generally maintain: As also that other, upon *Heb. i. 10.* concerning the Incommunicable Names of God attributed to Christ; which is the VIIIth in the *Appendix*. So likewise from *John xvii. 3.* he hereupon proceeded to shew, That the Son in Union with the Father is properly the *Very and True God*; and that He is not, or cannot be, excluded by the Father from the Godhead, or Divine Consubstantiality: And from Two Passages in *Moses* and *Isaiah*, to prove the proper Eternity of the Son, and his Sameness or Equality of *Nature* with the Father; which make the IVth and Vth Pieces in this *Appendix*, and which were originally design'd to be inserted into a Collection of *Sacred Observations*, partly Critical, and partly Mystical, according to the Usage chiefly of the Antients, upon Texts selected both out of the *Old* and *New Testament*; and which do well deserve to see the Light.

§ 3. No sooner had Mr. *Whiston* publish'd his *Essay upon the Epistles of St. Ignatius*, but a Discovery was made by it of the true Cause, or Occasion at least, of the *Falling of this Star* of our Church, which manifestly appears to have been a common Apocalyptical Notion,  
taken



taken up without due Examination, in Opposition to the *Papacy*, and Learnedly Defended by some Great Men among us: This the Reader will find here referr'd to; I having receiv'd a Letter from the same Hand, giving an Account of this Discovery soon after the Publication; which has been confirm'd from other Hands also. Had he indeed contented himself with the vulgar Acceptation of the Protestant Commentators, and Controvertists, or with their Explications of the early Overspreading of the Church with *Anti-Christianism*, by the Apostacy of the *Roman Hierarchy* from the Primitive Faith and Worship, he had never probably fallen into the *Arian* Scheme, as he hath done. And his Learned Essay upon the Revelation of St. *John*, might not have had any of those Consequences, to the disturbing the Peace of the Church, which are now much to be fear'd: nor *Primitive Christianity* been after this manner attempted to be *Reviv'd*, by overturning the common Doctrines of our Faith, as receiv'd both by Protestants and Roman Catholicks. But this hath not been his single Fate alone; for this *new Theory* of *Anti-Christianism*, which tends totally to *Unchurch* the Church of *Rome*, and thence by Consequence saps the very Foundations of our Reformation, hath, I am bold to say, made more *Arians*, *Socinians*, *Enthusiasts*, *Deists*, and even *Atheists*, than any one Notion whatsoever that has ever been defended by Learned Men.



Men. Wherefore Mr. *Whiston's* Second Letter to the Lord Bishop of *Worcester*, inserted in his *Historical Preface*, may admit at least of some Excuse, writing to a Prelate *so thoroughly sensible of the Anti-Christianism of Popery*, as if he had therefore *all the reason in the World to expect his Lordship's Concurrence* with him in casting out what he calls *the first Part of Anti-Christian Corruptions*, by which he understands the Catholick Doctrines of the *Trinity and Incarnation*, as well as *the last Part*, by which he intends *Purgatory and Transubstantiation*.

§. 4. Some indeed have said, I know, that he has quite overthrown his own System concerning the Revelation of Antichrist, by embracing his present Notions, what Name soever they are to be call'd by: And a very Learned Man has publicly Challeng'd him on this very Head, as is known, and asks him, *Now what becomes of all his System on the Apocalypse?* Indeed if his System were that of Mr. *Mede*, at least in all the *main Points*, it might have been pretty hard for him to give Satisfaction to such a Question as this. Since *Arianism* and *Popery* are both alike Reconcilable with it: And having drop'd one, he might even as easily have drop'd the other too. But as he plainly recedes from Mr. *Mede's* Opinion (which is that of many other Learned Men also) as to the Dragon casting out of his Mouth a Torrent of Water to destroy the Church;

Church; which he refers to the Oppositions and Persecutions of *Licinius*, *Julian* the Apostate, and others, as also to the following *Inundations* of the barbarous Heathen Nations, and not the *Overflowing* of the *Arian* Heresie; he is so far hereby from overturning his own Apocalyptical System, in which *Arianism* is not at all concern'd as an Heresie, that his present Proceedings may seem to be but the proper Consequences of his Reformation of Mr. *Mede's* Scheme. For the whole turns upon the receiv'd Notion of *Anti-christ*, and *Anti-christian Corruptions*; which Mr. *Whiston* carries a little higher than the generality of our Protestant Commentators. Whence the Doctrines of the *Trinity* and *Transubstantiation* are made to be the Head and Tail as it were of *Anti-christianism*; or as it is more modestly worded the *first* and *last Part* of it, as was above hinted. And why is this, but because after an Enquiry into those Matters, which he will have to have been *full, impartial, and honest*, he came to this Determination, upon the former Principles being allow'd, that *Rome* being the Great Seat of *Anti-christ*, it was the Philosophy of the Antient Hereticks which there prevailed, and thence spread like a Torrent over the *Christian Church*, by which his (pretended) Primitive Doctrines were violently born down.

§ 5. It must be confess'd nevertheless that Mr. *Whiston* doth so explain himself, as if it

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never was in his Thoughts and Designs to revive the *Heresy of Arius* as condemn'd by the First Council of *Nice*: but at the same time that he guards against this, he expressly declares, That he owns the *Doctrine of that Part of the Church which was call'd Arian in the IVth Century*, and that these are the very Doctrines deliver'd by Christ and his Apostles, and generally by all the First Christians believ'd in as such, till those we now receive for Catholick, and hold for the Great Fundamentals of our Faith were set up at *Rome*, by means of the Primitive Hereticks introducing their Philosophy into the Church, and thereby bringing forth *Anti-christ*. And it must be own'd, that if his Hypothesis concerning the Rise and Period of *Anti-christ* be true, what he has advanc'd upon it is not without some Shew of Probability. But however that may be, nothing in the World is certainly more Improbable than that this should put an end to all *Disputes*. I know not what Evidences he may have yet behind, but by those that have been brought hitherto, so far is it from this, as there is nothing at present in view but the same (if not worse) Consequences that attended the *Philosophy of Arius*, both when first broach'd and afterward propagated in the Church. I say, the *Philosophy of Arius*; for as much as his Hypothesis concerning the Incarnation and the Trinity, is with much more ease deriv'd from the Principles of the *Platonick*



*nick Philosophy*, and their Misapplication by his own *Natural Reason*; than the Orthodox Declaration of those Mysteries from that, or any other. What those Consequences were which attended the Birth and Growth of this *Philosophick Sect*, the *Reviver* of it will, I dare undertake, have no reason to boast of. And as I take Mr. *Whiston* to be both a better Man, and a better Scholar, than his Predecessor in this Controversie of whom he is asham'd; so the Influence he is hence like to have upon others, may be much greater than is at first easily apprehended; if proper and effectual Measures be not betimes taken, to prevent the spreading of the *Leaven* of his Doctrine; so far as it shall be prov'd to differ from that of Jesus Christ and his Apostles. That these *Considerations* may be of some Service in the present Case, it is humbly hop'd, seeing that they are written by one who is a disinterested Lover of Truth, one not cramp'd in his Understanding by any of the Modern Systems, one that knows how to compassionate the Infirmities and Errors of Human Nature (by which even Good and Learned Men may easily through the *Warmth and Vehemence of their Natural Temper* be led aside) and one that is so far from having any Prejudice against, that he has indeed a true Esteem for, Mr. *Whiston*, and a just Value for all that is truly valuable in him; and heartily wishes that he may yet be restor'd to the Church, and be a shining Ornament to her.

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§. 6. The Method the Author has taken herein is to go to the *Originals* of our Holy Religion: And, as he is a great *Scripturist*, it will be found, I believe, that he hath made here some Discoveries from the most Sacred Records thereof, which have not been hitherto observ'd by any. In the Use also that he hath made of the First-Fathers, I am pretty confident that there will appear something *New*; since it has not been his way before hand to read the Extracts of them by others, or Books written upon such or such Subjects; but to read much after the *Method* that Mr. *Whiston* himself proposes in his Directions for the *Study of Divinity*. Hence in one of his Letters to me, he has with respect to this Labour of his, these Words: "It was a great Pleasure to me  
"to find my self supported by the Learned Ge-  
"nius of Bishop *Bull*, whom I do not remem-  
"ber my self to have read, till these Remarks  
"were entirely, or almost finished." So that his Adversary is to consider, that these are the Observations only of one that was void of all other Prejudice, but for the Truth: and that, upon as fair an Examination as he was capable of making, remains both by Scripture and by Antient Ecclesiastical Writers convinc'd, that there are some *Mistakes* in the *Historical Preface* and other Books of Mr. *Whiston*, which he will do well to correct; and some *Opinions* of his which appear *not to be well grounded* either in Apostolical Tradition, or in the express Word of God.



§. 7. To which last the Author wou'd have rather chose to confine himself; as thinking *that* alone fully sufficient in this Case: But that he might not seem to despise or undervalue the Suffrages of the Antient Witnesses for Christianity; which Mr. *Whiston* so much boasts of, as if they were generally of his Side. Whereas it is here shewn, p. 55. that tho' there shou'd a far greater Multitude of Passages be found in the Primitive Christian Writers, which speak in the Terms of the *Arians*, than of the *Athanasians* or the *Catholicks*; yet that may still very well be, without the least Advantage thereby to the *Arian*, or Disadvantage to the *Catholick Cause*, as this was asserted by the *Nicene Fathers*: in as much as it is possible for one to be *included*, and the other not to be *excluded*; when there are *various* Modes of Subsistence of the same Person, or Subject. Besides there is nothing more easie than for a Man of Parts and Learning to puzzle any Cause in the World, when once it comes to be try'd by Number of Authorities; and the Evidence is extended too far. Hence, about the latter End of last Summer, after my Learned Correspondent had made some Remarks upon the lesser and greater Epistles of St. *Ignatius*, and Observations concerning Mr. *Whiston's* Judgment upon them in his afore-mention'd *Essay*, Printed the Spring preceding; but before this famous *Preface* was sent forth, by way of a publick Challenge, which

which according to his own Confession † *has given Offence, not only to several good Men in particular; but to the Body of the Convocation in general, and to many others who are really desirous that Truth and Primitive Christianity may prevail*: I find that he thus addressed himself to me, as it were by way of Preliminary to this *Letter of Considerations*, “ I have often  
 “ thought that the most direct and shortest  
 “ Way to suppress this Controversie, should  
 “ it begin to break out with any Violence,  
 “ will be to consider what Notions the Anti-  
 “ ent Jews, with the *Christians* of the Three  
 “ First Centuries, had of the Importance of  
 “ the *Divine Names* in Scripture; what they  
 “ accounted Incommunicable, and what Com-  
 “ municable to the Creature; and whether  
 “ all, or any, and which of the Incommuni-  
 “ cable Names are given to Christ. This  
 “ would be a short, clear, and easie way of  
 “ deciding it by Scripture, according to the  
 “ Sense of the Jewish and Christian Church,  
 “ without perplexing the Dispute with some  
 “ dark and unguarded Passages out of the An-  
 “ tient Fathers. I have observ’d that the *Ari-*  
 “ an Writers seem to have a great Fondness for  
 “ the Term *παντοκράτωρ*, in applying it to  
 “ the Father in contradistinction to the Son; I  
 “ have taken a Passage or two out of the

p. 4.  
 Appen-  
 dix. A.  
 2.

† See his Letter to the Archbishop of Canterbury, in his Reply to Dr. Allix's Remarks, p. 34.

“ Scripture, to shew it belongs to the Son no  
 “ less than to the Father. I have also endea-  
 “ vour’d to prove the Unity of the † Son  
 “ with the Father by the Divine Names of  
 “ highest Importance attributed to Both.  
 “ Which must be a conclusive Way, if the  
 “ the following Propositions be true; namely,  
 I. *That there is no other ordinary way of know-  
 ing the Ideas of Scripture, but by the Terms of  
 Scripture.*

II. *That the same Terms must be understood to  
 mean the same Ideas, except there be an evident  
 Reason for the contrary.*

III. *That they that interpret the same Terms  
 by different Ideas are oblig’d to give an evident  
 Reason for so doing.*

“ Now if this Gentleman can prove from  
 “ plain Scripture-Reasoning, which I very  
 “ much doubt of, that the abovesaid Names,  
 “ attributed to both Persons, are Equivocal,  
 “ my Reasoning taken from the Names, will  
 “ be of no force. If he cannot, it must  
 “ stand, &c. And afterwards, when he had  
 finish’d his *Considerations* and Remarks, he thus  
 again writes to me: “ I believe you will ima-  
 “ gine I have transgressed my own Rule of  
 “ deciding the present Controversie by exa-  
 “ mining rather into the Divine Names attri-  
 “ buted to the Son, than in disputing too  
 “ much about the Authorities of the Anti-

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† See Append. Numb. II, III, IV, V, and VIII.



ents ; but I was uneasy, till I had examined Mr. *Whiston's* Authorities.

§. 8. The main Art consists indeed in drawing the whole of the Argument into a narrow Compass. And upon the Principles before laid down, the Matter is brought to a short Issue, which is this, That if Christ be call'd in Scripture by any of the Supereminent Names, Titles, and Attributes or Epithets of the Supreme God ; and these Names, Titles and Attributes be predicated in an *Univocal* Sense both of the Father and the Son ; than Christ is verily and properly God, in the strictest Sense of the Word, and the Son is of the same Nature and Substance as the Father. But if the Divine Names, Titles, Epithets and Attributes, which are the Characteristicks of the Supreme God, and Incommunicable therefore to any Creature, are not given to Christ ; or if it can be prov'd that they are not given to Him in a plain *Univocal* Sense ; then He is not strictly God in the most high and proper Sense of the Word, neither is of the same Nature and Substance with the Father ; that is, is not *Consubstantial* with Him. According to this Issue the Author desires to have the Cause try'd ; and leaves the Reader to Judge whether the Considerations he has made hereupon be Just or no. As for the Authorities and Testimonies of the Antients, though he thinks an *Arian* can have no great

great reason to boast of them, when fairly Interpreted and Stated, he will not so much insist upon them; lest this should be an occasion of intricating and protracting the Question: but nevertheless he flights them not, and hopes he has in some measure shew'd, by this present Specimen, that they are not so often on the Side of the *Arians*, and against the Orthodox, as some even of the Orthodox themselves may have been too forward to yield; and that as confident as Mr. *Whiston* is, he will yet probably be found not a little mistaken both as to their *Weight* and *Number*.

§. 9. He tells us of an *Excellent Person*, whom he had not liberty to name, who discoursing with himself and another *Person of great Eminence*, about the so much disputed Doctrine of the *Trinity*, began with this Declaration of his Mind, "That for his part, had it not been for the Church's farther Determination he had been contented with the *Arian* Scheme (p. 9.) But by this very Passage, as it is by him recited, methinks both He and that Person of *Eminence* were a little too soon *shock'd* hereat; since it rather seems to me that this *Excellent Person* was *not* contented with the *Arian* Scheme, because at present it was a *determin'd Case*: and only that he was purely indifferent in himself as to one or the other Scheme; and so would have been satisfy'd with the *Arian*, as he is now satisfy'd with the *Catholick*, if he had but had the like



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Authority ; or if either the Matter had not been brought to an Examination and Determination by competent Judges, or if upon the Examination of the Two disagreeing Schemes before them, the Sentence had pass'd in favour of the other : No doubt can be made but that when this pass'd, they had, or might easily have had, a vastly greater Collection of Authorities to proceed upon, than Mr. *Whiston* or any other can ever pretend Now to have. And if the Inferences which they drew from such a Collection, and from so many living Testimonies there present, were so little favourable to those reviv'd Notions of his ; I leave it to him to consider, when it comes to his own drawing of Inferences from the Collection which he has made, and which contain (he says) *above a thousand*, to borrow the Words of a Right Reverend Friend of his, *Whether it is likely that his Inference should be more just than that which the Church in the general has so long acquiesc'd in, after so much acute Contention and Search as has been into and about these Matters.* And this I take to be Apology enough for his *Excellent Friend* who made the mention'd *Declaration*, as Introductory only to what he had farther to say upon the Question, and of which no Account is given : And a Vindication of Him for not running into those Measures, which Mr. *Whiston* would have him.

§ 10. Thus then I think he has already shewn that he *can err* in the *Number* of his *Modern* Authorities; since of the *Two* whom he mentions to have first shock'd him concerning the common Faith, Dr. *Allix* has publicly protested against having given him an occasion of calling in question the Divinity of the *Holy Ghost*, both in his *Remarks* and his *Answer* to Mr. *Whiston's* Reply; and has said so much to purge himself from the Imputation, especially in his last Tract, as there is no great Danger to have for the future his Orthodoxy question'd in that matter: And the *Other* of the *Two*, whom he names not, can have given by the Words recited no just occasion for calling in question the Divinity of our *Saviour*, as determin'd by the Antient Church, or the Catholick Doctrine of the *Trinity*. And if both in the Number and Weight of Modern and Living Authorities there can be so evident a Misreckoning, as there appears to be; Why may there not be as great or greater in the Calculation of the Antient ones, in both these Respects? Or why is he not as capable of drawing a wrong Inference from the Words of the Dead, as of the Living? And therefore I leave him to consider, with a *little more Calmness*, that since it is now notorious to all, that Dr. *Allix* is against him, as much as possible; and that other *Excellent* Person has also refus'd to join with him, by his own Confession, or to

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contribute to such an Alteration in the Doctrines and Worship of the Establish'd Church, as he is so zealously pleading for; whether it may not have been possible for him to be mistaken about the Sentiments of those who cannot explain themselves, as well as of those who can. For I make no doubt in the least that there are many who most freely do assent to *Bishop Bull's Thesis concerning the Subordination of the Son to the Father*, amongst whom the Author of these *Considerations* is manifestly one; and that *heartily also wish, and, if it were in their Power, would likewise endeavour that the Liturgies of the Church were reduc'd to as great a Simplicity and Plainness as might be* (p. 61.) who are yet very far from being *Arians* in their Hearts, or Favourers of *Arianism*, notwithstanding any *Suspensions* to the contrary rais'd concerning them: And who would no more, I dare say, be persuaded to subscribe an *Arian Creed*, than *Mr. Whiston the Athanasian*. Nothing is more fair than that every one should be admitted to explain himself. And had he but attended enough to this Method, I am apt to think he would not have placed among his Friends, and Favourers of his Cause, so many as he has done, either of the Antients or Moderns. Which Method has been here kept to with all strictness by our Author, as will be found by the Examination of his Explications both of the Scriptures and Fathers; and particularly of *St. John* in the first Place, for the clearing

clearing up the true <sup>\*</sup>Antient Notion concerning *Christ*, as well as of *St. Justin* concerning the Question about the *Soul*, and the reviv'd *Apollinarian* Theory of *Mr. Brocklesby* which depends upon it. <sup>\*</sup>App. N. 1.

§. 11. And this indeed was absolutely necessary to be observ'd in the Answer to the *Plain Questions*, according to the Principles before laid down (§. 7, 8.) which the Author <sup>p. 13.</sup> seems to have had continually in his Eye. He has not taken indeed exprefs notice of one half of them; but if he had taken notice of fewer, they must have fallen of their own accord, being unsupported by the Three First. But besides these, the VIIth, the IXth, the Xth and the XIth, with the XVIIIth, are particularly *consider'd* in the *Letter*, and answer'd upon those very Principles; besides what will be found concerning some of these, and the others, in the little Tracts at the End. And none are omitted, but because they are either *virtually* included in some of the other, or *have more of Warmth in them than Moment*. They are in all One and Twenty: and of these the major Part are thought generally to be of this last Kind by the Learned. The First, Second and Third are undoubtedly of the highest Moment: and they are accordingly treated. The Fourth, Fifth and Sixth are not expressly mention'd; but they are answer'd sufficiently, I think, as to the *Root* of the Matter in debate, in these following



following Numbers V, VII, and VIII of the *Appendix*. These refer all to the Unity and Consubstantiality of the Son of God with his Father. The Fourth is moreover included in the Third, which is here most fully consider'd. The Fifth and Sixth turn upon the different Sense of a Word, as the same was variously understood by several Persons, and at several Times. A Learned Friend of Dr. *Allix* has written an *Answer* to the former of these, which the Doctor has thought worthy to put his Seal to, by adding it as a Supplement to what he himself has written about this Matter: and if it be allow'd to be an Answer to the former, it must be so also to the Latter, which is a Corollary of it. The Eighth is answer'd pretty fully by the IVth and Last Pieces in the *Appendix*, as also by §. 5. p. 8. of the *Considerations*. The Twelfth, Thirteenth, Fourteenth and Nineteenth suppose his Notion of Anti-christ; concerning which, if the Reader desire to be satisfy'd, he may consult a late Treatise of *the Three Evils of the Last Times, and of the ensuing Coming of Anti-christ*, especially from p. 109, to 124, and the *Preface*. The Fifteenth may be granted the Querist, without the least Prejudice, so far as I see, to the Cause we are contending for; it being highly reasonable that none should be condemn'd without a previous Examination. The Sixteenth is only a Reflection, which can never be prov'd to any satisfaction; and if it cou'd, wou'd yet never deter-



determine the Truth of an Opinion, or the Merit of a Plea. It is also sufficiently accounted for; and that without the Support of Conjectures and Suspicions. But were not this to be done, the Querist wou'd here have little Reason to boast of the Advantage. Since it is impossible for him so to fix the Imputation against the Catholicks, as not to give himself and his Party at the same time a back Blow. For I maintain that the Suspicion affects the *Arians* themselves quite as much as the Catholicks, yea far more; it being notoriously known and complain'd of, that the great Loss which we suffer of the Antient Books is in a very great Measure owing to the IncurSIONS of the *Arians*, under their Kings. And how can he, or any one, tell but that several even of the *Arian* and *Apollinarian* Writings may have been without distinction destroy'd with the others. As for the Seventeenth, it shall not be contested with him: that is, if the Supposition upon which it is built can be prov'd; which I very much question. But the Reader is left to consider withal, whether there be not some *Plain Testimonies* here brought by this Author, besides *Human Reasonings*, for the Orthodox Faith. The XXth is comply'd with by our Author most readily: and Mr. *Whiston* will have little ground to complain, that the Terms by him us'd are not stated. The Last contains a most heavy Charge; and therefore ought to be well prov'd. Till that be done, it must  
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be consider'd as a pure Calumny. This in Answer to the First Question is prudently yet obviated : and for the good of our common Christianity in which all (*Arians* and *Socinians* no less than *Orthodox*) agree, ought not I think to be so much as mention'd. For I know not whom it will so much gratify as the Atheists and Deists.

§. 12. After this summary Review of the *Questions*, and of the Answers to them; I proceed therefore to give a short Representation of the Design of the several small Pieces in the *Appendix*, and of their Connexion with the *Considerations* as well as Relation to the *Historical Preface* and the *Propositions* in the *Reply to Dr. Allix's Remarks*. In the First then *his* Design is to shew, That the *Messias* spoken of by *Moses* and the Prophets was, according to the current Doctrine of the Times in which our Lord liv'd upon Earth, to be the *Son of God* in a *Proper* not an *Adoptive Sense* : and that it was Blasphemy and Death for any Person besides Him to usurp that Title, or to call God his *Proper Father*. That he was,  
 1. So recogniz'd by his own Apostles. 2. So declar'd by his own sacred Mouth. And,  
 3. So charg'd by his Enemies as maintaining of Himself. That none moreover could be the *Proper Son of God*, but he must be also *Equal with God* : And that our Lord did consequently make himself Equal with God, by  
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declaring himself his *Proper* Son and *Him* his *Proper* Father. This strikes more immediately at Mr. *Whiston's* VIIIth Proposition, as well as at several Passages in his *Preface*, and indeed at his whole Theory. In the Second it is prov'd against Mr. *Whiston* and the *Arians*,<sup>p. 82.</sup> by two of the Antient Prophets, *Isaiah* and *Zachariah*, as interpreted by St. *John* both in his Gospel and in the Revelation, that the Title of *The Almighty*, (as before was hinted) is applicable to the *Son* no less truly than to the *Father*; directly against the common Notion both of the Antient and Modern *Arians*, who will have it solely applicable to the Father. In the Third his Design is to shew,<sup>p. 87.</sup> that Christ by calling his Father *the only true God*, doth not thereby exclude himself from the Godhead: but that the *Essential Truth* of the Divinity of the Father is by him thereby asserted, in opposition to, and exclusive of Idols: That neither is the Son excluded by the Father from the Deity, but only the False Gods; but is owned by Him in that Relation and Union, as if the Glory of the Father and of the Son were all one, and their Majesty equal in the essential Ground and Truth thereof; And that the Son is expressly hence prov'd the *True God*, or the *God of Truth*, or *Elokei Amen*, and *Amen*, even as God the Father; and that moreover the *only God* is spoken of the Father and Son together, and the same Glory of the Divine Majesty attributed to them Both in each of

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the Two Testaments. In the Fourth his Intention is to shew, that if the Son be *God* no otherwise than in the *Arian* Sense of the Word, then there must have been a God *before* a God, or a *formed* and created God *after* the *True* God, contrary to his own most express Declaration, by *Esaïas*: And further, That if the Son be God, tho' even no more than by the Name *El*, he cou'd not yet begin to exist after the Father, but must have been Co-eternal with Him; for that otherwise there wou'd be a God [*El*] *after* God the Father. It is also to shew, that the Argument us'd by God to prove the Terms *I am He* to be Proper to Himself, do prove them to be no less Proper to the Son than to the Father: And that the Synonymous Words substituted in their place, such as *Hew*, *Jehovah*, and *El*; also *I am*, *I am God*, and *the First and the Last* do no less Evidence

the same. In the Fifth his Design is to shew, that the Father and the Son having, according to the former the same *Names*, and being of the same *Nature*, are therefore properly call'd *One*, and *One God*: particularly that the Son no less than the Father is the *Jehovah Elohim* of the *Jews*; if *St. Paul's* Testimony may be allow'd; and that hence the Father and Son are not *Two Gods*, the one *Supreme*, the other *Inferiour*; but are Substantially *One*, and *Undivided*. This strikes at more than one Half of the *Propositions*, and the whole Foundation of the *Arian* Scheme, as it is found in

Mr. *Whi-*



Mr. *Whiston's* Books Printed or Manuscript; and deserves to be thoroughly consider'd. The Design of the Sixth is to shew, That the Son, *Page 92.* even according to the plain and express Letter of Scripture, is the *Living God*, as well as the Father, with whom he is essentially united; and the *Living One*, as having in him *Essential Life*. In the Seventh his Purpose is to *Page 95.* clear, That if God himself was the *Way* to the *Jews* to lead them to an Earthly *Canaan*, he must be the *Way* much rather to the Christians to lead them to Heaven: That the Name *Way* was among the Antient *Jews* generally known to be *Divine*: And that Christ by calling himself to the *Jews* *The Way*, did in effect declare himself thereby to be the Very God of *Israel*, or *Jehovah* the True God. In the Eighth his In- *Page 100.* tent is to shew, That if the same Names agree to Father and Son (according to §. 7.) then the same Nature doth so also: But that the Supreminent Names of God, and particularly such as express the Essence of the Deity under the Notion of *Being* are attributed to Christ, as He is the Son of God: And consequently that the very Essence and Nature of the Deity under that Notion is attributed to Him also. The Design of the Ninth is, in Vindication of *Page 107.* Bishop *Bull*, Dr. *Cave*, Dr. *Grabe*, and other Great Men, to shew, That such a certain Manner of Subsistence of the Divine *Logos*, whether it be in order to Creation, or Human Generation, or any other, is no Argument against

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*p. 109* his Eternal Existence. In the Last this is further confirm'd; the Design of which is to prove, That there was really an *Emission* of the Divine Wisdom or Word, out of God the Father, in order to the Constitution of the World, by which he became the *Beginning of the Creation of God*: That this *Emission* is not at all inconsistent with an eternally Pre-existent Being; and must according to the Sacred Text be reconciled with *Generation*: And that Christ is most justly hence said to have *Three Names*, as expressing so many different Manners of his Subsisting, and according to which He is to be glorified; His *unknown Nature*, as He is *God* from Eternity *in* and *with* the Father; the *Word of God*, as He is the *First-born of the Creatures*; and *King of Kings*, as He is exalted in our Humanity, and is the *First-born of the Resurrection*. All this might more fully, as to every Particular, have been shewn: but the Method of the Author is concise; whence some things are but little more than hinted at, his Aim being to give as short and close a View of his Argument as was possible.

§. 13. Now whereas Mr. *Whiston* in a Letter to Dr. *Bradford*, has given us (*p. 65.*) a short Summary of his Doctrine in a few *Theses*: which, he says, *are Truths so plain in the Scriptures and first Writers, that any one may see them*; I shall here, to conclude what relates to the *Doctrinal Part* of the Controversie, sum

sum up what this Author, after having carefully search'd both the Scriptures and the First Writers, thinks to be most plain in them; in the following Positions: I. That the one and only Supreme God of the Christians is not God the Father, *without* the Son and Holy Spirit. II. That proper Divine Worship is not due to the Father, *exclusively* of the Son and Holy Ghost. III. That the Son is Inferior to the Father in *Order* and Origination only; not in *Nature*. IV. That he is properly call'd the *Wisdom* of God, and so is equally Omniscient with the Father; tho' his *Inferior* Nature before it was glorify'd could not but be ignorant of several Particulars. V. That the Subordination of the Holy Ghost to the Father and the Son is not an Inferiority of Nature, but of Order and Procession. VI. That the Holy Ghost is expressly call'd both *God* and *Lord*; and was Invoked by the First Christians. VII. That the Son was not begotten only *before the World*, but had an Eternal Pre-existence with the Father. VIII. That Christ had really an Humane Soul, besides the Divine Word: and so was *True Man*. IX. That the Sufferings of Christ were in the *Humane Nature*. X. That the *Divine Nature* could neither be tempted nor suffer in Him. Whether these or Mr. *Whiston's* be the Plainest to be *seen*, every one must examine, and then Judge.

§. 14. As to the *Historical Part*, which chiefly concerns *Athanasius*, there was no great need, I think, to take any notice of it all; considering that this would be to run out into an unnecessary and endless Disquisition concerning Facts, which commonly tend but the more to intricate a Cause, and especially if Suspicions and Guesses, and Secret Histories be proposed for real Truths, or admitted as Explanatory of such Histories and Records as are extant. For whatever we may think of *Athanasius*, or of his Adversary, Truth will always be Truth. Let us then, in God's Name, seek after the Truth as it is in it self, without respect to this or that Person, no matter how famous soever he be: and take for this such Methods as the God of Truth has pointed us out sufficiently. If we meet with Humane Passions and Failings, as no doubt we shall, in the greatest of Men, and find not even the Ablest and most Strenuous Defenders of the Truth without all Errors in Judgment and in Practice; let us remember that we our selves are but Men, and subject to the same Passions and Failings as they, and let us not on this account let go the Truth which they have deliver'd down to us. If they have gain'd a great Character in the Church, nothing seems more reasonable than that we should have some Respect for them, and not lightly entertain Suspicions concerning them; much less take upon us to question the Truth and Reason of Facts



*Facts* many Hundred Years after they are, without either Records or Histories of those Times to assist us; and by bare *Innuendo's* and Innuations to attack the Establish'd Reputation of the most Eminent Persons of the Age wherein they liv'd, against the express Testimony of the only Writers that can be Witnesses in these Matters. It is indeed suggested, "That  
" had the Violence of the Orthodox spared us  
" the Writings of the *Arians*, 'tis very likely  
" all might be detected: but they have taken  
" care to destroy or drop those Books which  
" they cou'd not Answer, and so seem to defy  
" all Attempts of this Nature." Whether it be so or no, I shall be glad to see well prov'd: For I am not for having Truth defended by unfair Methods, or Orthodoxy supported by Violence.

§. 15. But Mr. *Whiston* knows that there are a great many Books of the *Orthodox* Writers lost, as well as of the *Arian*; and that there are some *Arian* Writers still remaining which the Orthodox took no care to destroy, tho' they might have done it without much difficulty, when all the Manuscripts were in their Possession. But he suspects that they were therefore destroy'd, because the Orthodox were not able to Answer the Arguments that were in them. And how comes he to know this? Is it not as probable a Suspicion, that the Orthodox so answer'd the Arguments contain'd in them,

them, as the *Arian* Writers, that had been by many at first admir'd, came to be at length generally neglected and despis'd; so that the Copyists might not longer think it worth their while to transcribe such Books? Have not the *Heathens* made the same Complaints against the Christians? And will Mr. *Whiston* suspect that the First Christians had reason so to do, because they cou'd not Answer the Arguments of the Heathens? I dare say, he is better convinc'd of the Truth of the *Christian*, and of the Weakness of all the *Pagan* Arguments, than to favour a Suspicion of this Nature. Have not also the *Papists* made much the same Complaints against the Protestants? Do they not say that at the Beginning of the Reformation great Numbers of their Books were destroy'd, or drop'd, by us, as the shortest Way to Answer them; and that their Books which have been since Printed and Publish'd have also been, and are, by us industriously suppress'd, for fear of the Consequence we apprehend from the Reading of them by the People? I'm sure Mr. *Whiston* doth not think that because a great many Bonfires have been made in *England* of Popish Books, perhaps more than he can find to have been made of *Arian* Books during the whole Term of that long Contest in the Empire, therefore the *English* Protestants, especially the Church of *England*, ought to be suspected to have done this purely to secure themselves against the Irrefragable

fragable Arguments of their Adversaries. It cannot be deny'd, but that some valuable Books may have thus perish'd, first by the Zeal of the Christians against the Heathens, next of the Catholicks against the *Arians*, and lastly of the Protestants against the Papists; as well as by the Violence of the opposite Parties on the other side: but I do not find that there is so much as one Argument the less for *Paganism*, *Arianism*, or *Popery*; or that the Christians, the Catholicks, or the Protestants have got any great Advantage to their Cause by such a Manner of Proceeding, but rather on the contrary.

§. 16. As for the *Writings* and *History* of *Athanasius*, I think yet there is no necessity to insist upon them, with any that have little or no respect for the Church of the IVth Century; or that this shou'd not be *at first*. However that Mr. *Whiston* might not think his *Suspensions* wholly disregarded, because he has offer'd them to the further Consideration of the Learned; and because he will have them to be so highly worthy of the most exact Examination of the Church of Christ; the most Material of them are examin'd in the following Considerations by my Friend; how fairly, is left to every one that will be at the pains of comparing the Allegations on both Sides and the Authorities, to judge. I readily agree with him that they are wholly

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*New* : but in Matters of *Old History*, where Facts are to be decided by the Testimonies which we have Extant of those Times, or near those Times, this will be no great Recommendation of the Truth. The Whole of 'em turns upon this Point, That *Athanasius* is a Corrupter of History, in order thereby to support his Corruptions of the Christian Faith : and that there are Grounds to suspect him not only guilty of Prevarication in the Recital of the Facts wherein he was concern'd, but even of downright Forgery ; but that he might not be detected, to the Confusion of him and his Party, care was taken by him and them that all such Monuments or Writings that could serve to make the Discovery, should for that reason be made away with. Now as the latter Part of this Suggestion, how plausible soever it may seem indeed to some, can never be prov'd to have a sufficient Ground ; but appears by what has been here said to be very Precarious, and no more to affect the Orthodox Side than the Other : so unless the former Part of it be better warranted, I do not see but the Credit of *Athanasius* may remain as great in the Church as it has ever been ; after all that either his Old or New Adversaries have brought against him. And some are of the Opinion that it would be no very difficult Matter even to write an History of the Prevarications and Forgeries of the *Arians*, in order to support the Honour of their Sect.

Such



Such sort of Histories would not fail to have great Numbers of Readers, if but tolerably written ; nothing being generally more grateful to corrupt Hamane Nature, than to be diverted with the Real or Imaginary Faults of others. But I profess I am for no Personal Reflections, either upon the Living or the Dead, where they can be avoided ; as thinking nothing less than an Absolute Necessity, and Notoriety of Fact, can excuse them in our Researches after or Vindications of the Truth, whether it be Natural or Divine : And so long as Men are Men, I shall always be apt to believe that there will be found some *Faults on both Sides* ; and shall not wonder if Truth be often divided asunder in the Heat of the Dispute, or that each of the contending Parties should be for pushing his Adversary too far. I cannot prove that either the *Arians* or the *Athanasians* have been so wicked as maliciously to corrupt the very Text of the Scripture : And therefore I think it reasonable not to charge that upon either, which may be, otherwise accounted for ; and that with less danger to Religion. There are many Probabilities which are false : and there are also many Improbabilities which are true. And if in the Writings of *Athanasius* there may possibly be found some things *almost Incredible*, there may be found also some in the Writings of Those now Alive, which may seem not only *almost* but *altogether Incredible* about Thirteen

# XXIV A PREMONITION

or Fourteen Hundred Years hence ; which yet are now fully believ'd by a great many, and by some likewise that have not been wanting to make the best Inquiry they can while the Facts are fresh.

§. 17. Whether there be the *greatest Reason in the World* to suspect many of the Letters and Monuments produced by *Athanasius*, to be *direct Forgeries*, because at so great a distance of Time they are not supported by any other Original Testimonies, or because we may perhaps not be able to reconcile them perfectly to the Chronology we have form'd ; Mr. *Whiston* is therefore entreated to re-consider more calmly, and to judge as he himself wou'd be willing to be judg'd in the like Case. For it is not impossible that in a great deal less than Fourteen Hundred Years to come, or even than One Hundred, some or other may start up who may suspect the *Writings* and History of Mr. *Whiston*, no less than he now does those of *Athanasius* : and may even question whether all the *Letters* and *Monuments* which he has produced both in the *Historical Preface*, and in the *Appendix* to it be genuine, or such as they are pretended to be ; if any of these should happen to be unsupported by other Original Testimonies of these Times, or there should be some Difficulty in the *Dates* which could not so easily then be solv'd, or adjusted. Nay we will moreover suppose his Doctrine to prevail as uni-

universally here, as that of *Athanasius* doth now; or even as that of *Mahomet*, in the *East*, upon the Ruins of (what he calls) *Athanasianism*; and that the Honour pay'd to *Mr. Whiston*, and his Memory should not be Inferior to that which the Panegyrist upon *Athanasius* relates, but should be even greater than what is due from Men to the Saints themselves (p. 98.) may not this very Person declaim in like manner against *Mr. Whiston*, and say, “ That this *Whiston* was plainly a violent  
“ Party-man, and the known Head of a Party:  
“ and was therefore no more to be depended  
“ on in Matters wherein himself and his own  
“ Affairs were peculiarly concern'd, than  
“ others, the like *Party men*, and *Heads of*  
“ *Parties*, are to be in parallel Cases. That  
“ he was, if not the Author of a *new Sect in*  
“ *the Church*, yet the Reviver of an *old one*;  
“ that he was a Person indeed of *extraordinary*  
“ *Parts*, and no little Learning, but *too fond*  
“ *of new Notions*, and oftentimes laying *too*  
“ *great a Stress upon them*; that he was Hot  
“ and Vehement in his Temper; Resolute  
“ and Ambitious; and one generally charg'd  
“ in his own Time with Pride, Vanity and  
“ Obstinacy; that he would rather set the  
“ *Christian World in a Combustion*, than recede  
“ *from his Pretensions*; that he treats his Ad-  
“ *versaries with the most unchristian Names of*  
“ *Reproach and Scorn possible*; that of those  
“ Letters of Bishops and private Men which  
“ he



“ he has Publish’d some he mangles, *partly*  
 “ *exposing, partly suppressing* them; that he  
 “ was oppos’d by the greatest Men of his  
 “ Time for Learning and Probity; that in  
 “ general the main Body of the Church  
 “ whereof he profess’d himself a Member,  
 “ and a Priest, was dissatisfy’d with him;  
 “ that Persons, even the most Eminent for  
 “ their *Moderation*, his *Intimate* Friends also,  
 “ and such as seem’d inclinable to favour him  
 “ in *some* Points, were not yet at all pleas’d  
 “ with the Measures by him taken, did con-  
 “ demn both his Project and the Manage-  
 “ ment of it, and did complain of them-  
 “ selves not being fairly Represented by him;  
 “ that of them who at first admir’d many after-  
 “ wards despis’d him, charging him with *inde-*  
 “ *cent Warmths* and *weak Reasonings*, yea even  
 “ with *Insincerity* too; that the Soundness of  
 “ his Understanding was question’d by more  
 “ than a few; that one of his *Old Friends*  
 “ flatly told him of his *Raving*; that others  
 “ consider’d him as an *Enthusiast* both in his  
 “ *Theories* of *Philosophy* and *Divinity*; and  
 “ even a very Romancer in *Chronology*; that  
 “ of the Facts and Circumstances by him re-  
 “ lated there was no small Complaint made  
 “ of his Misrepresentations; that it appears  
 “ that not only Dr. *Lucas*, Dr. *Bradford*,  
 “ Dr. *Allix*, and Dr. *Grabe*, but also several  
 “ others of Eminent Distinction did much re-  
 “ sent his manner of bringing forth their  
 “ pri-



to the READER. xxvii

“ private Conversations, and tax him with  
“ no small Degree of Partiality and unfair  
“ Dealing in that Matter; that it is as plain  
“ that Socinians, Deists, and profest Infidels  
“ were among the most forward to support  
“ his Interest and Cause, and cry up his Per-  
“ formances ”; with a great deal more to  
the same Purpose. Now I appeal to Mr. *Whi-*  
*ston*, how he wou’d like to be himself thus  
treated. Let him make it his own Case:  
and then let him judge in God’s Name.

§. 18. I am willing, I confess, to think his  
manner of treating this Great Man proceeds  
not from an evil Design; but rather from the  
*Warmth and Vehemence of his Natural Temper,*  
*increas’d by an honest and hearty Zeal* for what  
*appears* to him to be True, and of Importance  
in Christianity. But let it be so: the Dan-  
ger thereby is not the Less, but the More; if  
it happen that he be mistaken. For my part  
I shou’d not be at all pleas’d to have any  
one Write and Publish *Suspicious concerning*  
*Mr. Whiston*, either *before* or *after* his Death,  
but especially *after* it; whatever Name he may  
arrive to in this or the succeeding Generations.  
Though ’tis not to be doubted but by compa-  
ring all his Books and other Contemporary  
Authors, it wou’d be no very difficult Task  
for an Ingenious Author, such as Mr. *Whiston* is  
confess’d to be, to heap *Suspicion upon Suspicion*,

if

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if his *Natural* Zeal be but once fir'd, till they arrive at length to more than *Seventeen*.

§. 19. After the Learned *Montfaucon's* Account of the Life of *Athanasius*, as well as that of our Countryman *Dr. Cave*; there seems to be left but inconsiderable Gleanings behind for any that should now set about a Review of that History from the Originals, I should be glad indeed to see a fair and impartial Account of that whole Affair, wherein that Father was so eminently concern'd, and to have Facts deliver'd without any Tincture either of Panegyrick or Satyr, or Mixture of Passion for or against either of the contending Sides. But, God be thank'd, there's no necessity, in order to the Discovery of the Truth or Error of the Doctrines profess'd by us, to be nicely acquainted with all that has pass'd in the Church relating to these, from a vast Number of *different* Causes; which it would be also an endless matter to search into. The Method taken by the Author of these Considerations is much shorter, and plainer; and therefore, in my Opinion, to be preferr'd. For whether *Athanasius* be justify'd, or condemn'd, the Stress of the Cause (as has been said) depends not upon his Integrity and Veracity: but upon the undoubted and unsophisticated *Originals* of our Religion, and upon the Interpretation of them both by *Jews* and *Christians*, before ever he appear'd in the World.

§. 20. Were He indeed but half so bad a Man, as he is *suspected* by Mr. *Whiston* to have been, I must grant his Memory ought to be as much abhorr'd, as it has been hitherto honour'd, by Christians. But then certainly the Proofs for *Forgery* ought to be as plain as the Imputation is heavy. Let the Letters therefore and Monuments which he produces be prov'd to be *direct Forgeries*, if this can be done. And let the Evidence for this be such as would be admitted before a Court of Judicature; for Surmises and Conjectures ought not, I think, to be receiv'd in a Case of this (or far less) Importance, for Proof. 'Tis acknowledg'd by Mr. *Whiston* himself, that it would be an hard matter *now* to convict of Forgery and malicious Prevarication the Person so liberally accus'd: But yet he doth not think the Case quite desperate, *if any sagacious and honest Man would go about it*. Now since in near Fourteen Centuries there has not appear'd one hitherto *sagacious and honest* enough to set about an Attempt of this Nature, even while it was so vastly easier to have made the Discovery; I must confess, if such a Case be not desperate, I shall hardly ever hereafter despair of any.

§. 21. Well! *I heartily wish* (says he) *the late Learned Writer of the History of Montanism could lay aside his Byass for common Notions, and would set himself about such an Enquiry.*  
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Since I doubt not but he would soon discover not only the Prevarication and Tricks of Athanasius; but the true Origin of Athanasianism; I mean he would soon clearly find, what he has already much ado to avoid seeing, that Athanasianism is no other than a remote Branch of Montanism; as convey'd down in Galatia and Ancyra to the Heretick Marcellus, and by him to his known Friend and Companion Athanasius. P. 108, and in p. 45. he declares himself abundantly satisfy'd, that the *Arian* Doctrines are those deliver'd by our Saviour and his Apostles, and by all the First Christians till Philosophy from the Antient Hereticks, particularly from *Tertullian*, prevail'd at Rome, the Seat of *Antichrist*. Now all the World knows that *Tertullian* was a Follower of *Montanus*, as well as that *Marcellus* of Ancyra, where *Montanism* sometime flourish'd, was a Friend of *Athanasius*. And in the aforesaid *History of Montanism*, there is given a full and particular Account as of this *Tertullian* (from whose Writings I acknowledge my self to have been very much assisted in compiling that Treatise) so as exact an one as I could get of the *Montanists* in Galatia, where this *Marcellus* was a Bishop. But whereas from the *Galatian Montanists*, an occasion is thence taken to shew how both the Western and Eastern Churches came to derive several of their particular Opinions and Practices in the Fifth and Sixth Centuries, and so downwards; and how the Spirit of



of *Montanism* insensibly diffus'd it self even amongst them by whom it stood publicly condemn'd : after some Instances hereof given, it was thought necessary to obviate an Objection, or rather an Aspersion of some Modern *Antitrinitarians*, particularly of *Sandius*, that will have the Doctrines of the *Trinity*, and of *Transubstantiation*, to have been both the Product of the Sect of *Montanus* ; by the following Passage, which I beg leave to transcribe,

“ And though it be false what the *Arians*  
 “ pretended, That the *Catholicks* learnt the  
 “ Doctrine of *Consubstantiality* from the *Montanists* ; and there be not the least ground to  
 “ suspect the *Lateran* Fathers of any secret Design to introduce the Mysteries of the *Pepuzenians* [ a principal Branch of that Sect ]  
 “ when they establish'd *Transubstantiation*,  
 “ whatever some may have started concerning  
 “ the Original hereof, yet seems it pretty fairly  
 “ accountable, how the Simplicity of the  
 “ Gospel of Christ might by the *Western Christians* more especially come to be very  
 “ much lost by their sucking in of that Spirit  
 “ unawares, a Spirit not easily to be distinguish'd, so it kept it self but within the  
 “ Bounds of the Church ; and how the greatest Number of Impositions, both in Doctrine, Discipline, and Worship, may at  
 “ first have been introduc'd by an extravagant *Montanistical* Zeal in some Pious ( but  
 “ Indiscreet ) Persons, and then afterwards

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“ confirm’d. *Art. XVII. §. 10. p. 251.* I did not think it needful to vouch here any Authorities for the *Consubstantiality* of the Father and Son, or for the Catholick Notion of the *Trinity* (before spoken to in *Art. II.*) therewith declar’d by the first General Council, not being propagated in the manner that is more than once in this *Preface* suggested: any more than for *Transubstantiation*, especially as understood in the gross Sense of the Word, not being the Invention of any of those early Enthusiasts. For the Learned cannot but know that the Use of the Term *ὑποστάσις* [*Consubstantial*] with *others* thereto Equivalent, stands confirm’d by the Authority of the Primitive Fathers, never in the least suspected of *Montanism*; as particularly of both the *Denys’s* of *Rome* and *Alexandria*, of *Origen*, of *Theognostus*, and even of *Eusebius*, tho’ generally suspected for a Favourer of *Arianism*: And this not only before the said Council of *Nice*, but even before that of *Antioch* too, where it seems to have been for that time prudentially suppress’d, on occasion of some Misunderstandings; for Proof of which the Reader, if he please, may consider the above-mention’d Dissertation lately publish’d by Dr. *Allix*, being, *An Answer to the Fifth Question of Mr. Whiston’s Historical Preface*. And if *Marcellus* had in his own time been suspected of *Montanism*, or it had been but probable that he had learnt this Doctrine from any of that Sect in *Ancyra*, tho’  
of

of a *remoter* Branch; it is very strange that *Eusebius*, who writ Five Books against him, should leave that Discovery to be made by *Mr. Whiston*: or that in the Council of *Nice* it self there should be no such Objection started, either against the *Doctrine* or the *Term*, by him or any other, so far as we can find. Besides the *Proclian* Order of *Montanism* was generally accounted, as I have shewn, most Orthodox in the *Doctrine* of the Trinity and the Incarnation, as the *Æschinist* Order was by the Catholics reputed Heterodox in both these: but it is notorious that the Charge against *Marcellus* was for favouring the Opinion of *Sabellius*, which was contrary to that of *Proclus* and his School; and the *Sabellians*, being properly *Æschinists* in this *Doctrine*, and believing therefore with them little or nothing of *Mystery* in the Christian Religion, are not likely to have propagated, either by this *Marcellus* or any one else, that which is the highest of Mysteries, and so utterly Incomprehensible by Humane Reason. Whence if the Friend of *Athanasius* did after the Definition of this Mystery by the Council of *Nice*, by endeavouring to make it Comprehensible, or less Myste-  
 rious, fall into *Sabellianism*; I cannot discern why the Definition it self of that Council, which I suppose to be understood by *Athanasianism*, should owe its Original to any Branch of *Montanism*. Whether a *Proclian* or an *Æschinist* Sense was put upon the Words of  
 the



# XXXIV A PREMONITION

the Council ; I see no reason why the Fathers who sat in it should be suspected for *Montanists*, either of this or that Order : Or why the Doctrine by them defin'd, and by *Athanasius* defended, should be thought to be indirectly shuffled in by a *Galatian Montanist* in Masquerade. But I am no Advocate for *Marcellus*. Let his Case be whatever it will, the Cause depends not upon him. Before *Marcellus*, before *Athanasius*, yea even before *Montanus* too, there are Evidences still remaining, by which we are willing to have it fairly try'd. And as for *Tertullian*, a great deal more might be said ; but that would lead me out much too far in this Place. Only let it be remembred, that none was ever a more stiff Asserter of *Catholick Prescription* in Matters of Faith than he, or that writ better for it : and this even after his adhering to the *Montanist* Prophets. So let this suffice concerning *Athanasius* and *Athanasianism*.

§. 22. For I really agree with Mr. *Whiston*,  
 “ that no one ought to be at all led by any  
 “ *particular Men*, but to take their Christian  
 “ Faith and Practice from those most Sacred  
 “ and Primitive Writers, which liv'd long  
 “ before the Rise of the Controversies in the  
 “ IVth Century ;” but especially from the  
 undoubtedly Canonical Scriptures, or Coeval  
 Writers ; as this Author has endeavour'd to do  
 in these his *Considerations*, and in the short  
 Essays



to the READER. xxxv

Essays annex'd. And if his Heart be *in the main sincere and upright*, as I am willing to hope and believe, and *honestly labouring to the best of his Knowledge, to promote Truth and Piety in the World*, according to his Profession to the Convocation, in his Letter to the President of it; I doubt not but God will make very merciful Allowances, where Man may make none: And that, since he declares his readiness "to *correct any Mistakes* in his Books Printed "or Manuscript, or *retract any Opinions* he "may have advanced, that upon *due Examination* shall appear not to be well grounded;" I earnestly pray that God may deal with him according to the Sincerity of his Declaration, and not suffer him, or any one that loveth and seeketh the Truth, to abide in any pernicious Error. And let us all follow the Ways of *Peace and Truth*, and endeavour to restore a mistaken Brother *in the Spirit of Meekness*; unless his Obstinacy be made apparent in the Contempt of the Rightful Authority of the Church, delegated by Christ. There is a necessity that Scandals and Heresies should arise: but perhaps there is hardly one *Heresy* which has arisen, that has not sprung originally from some *Scandal* given, or from some *Mistake* or *Defect* either in Faith or Practice, amongst the Orthodox Professors themselves; as by an Enumeration of Particulars could be shown with ease. Herein there is a great Depth of Divine Wisdom, which no Humane Reason  
can

# XXXVI A P R E M O N I T I O N

can ever fathom: But he that brought Light out of Darkness will as certainly bring Good out of Evil; and make even the Fury of Man to turn to his Praise. In this I rest fully satisfy'd: and shall always in this Matter fix my Eye therefore upon the *Conduct of God*, without much regard for the *Conduct of Mr. Whiston*, or of any *other* whomsoever, or for the different Opinions of Men concerning it.

§. 23. These Papers come abroad much later than was at first expected. I receiv'd the *Letter* before yet any thing was publish'd in this present Controversie against Mr. *Whiston*. It was in the Hands of several Learned Men about the time that *An Essay against Arianism, &c.* by Mr. *Mattaire* came forth; and most of the Papers which make the Appendix much sooner. The Reverend and Learned Dr. *Hicks*, that eminent Asserter and Reviver of Primitive Christianity, was pleas'd to make his Remarks upon them, and heartily to encourage their Publication. If they may be of any Service in the Church of God, both the Author and Publisher have their Ends: and let God only, the *God of Truth*, have the Praise, through his own beloved Son Jesus Christ our Lord, in the *Unity of the Spirit*, Blessed for ever. If Mr. *Whiston* be as honest and sincere as he professes, he will have no occasion, I trust, to be offended with the *Letter* it self, or with the Remarks upon some Texts of Scripture following

lowing it; which are humbly offer'd to the farther Consideration of the Readers of both Sides; and he may have some reason to re-examine all the Steps that he has hitherto taken in this Affair. Now may God preserve us all humble, modest, and sincere; and make us to understand and obey his Truth, according to his own Revelation (pag. 62, 66.) which the Author of the *Considerations* will be found to have had a constant Regard to: and wherein we hope that all will agree.

## POSTSCRIPT.

THE Charge against the Antient Christian Fathers of adopting the Notions of Pagan (particularly the Platonick) Philosophy into our Sacred Mysteries, and corrupting thereby the Simplicity of the Primitive Doctrine concerning the *Incarnation*, &c. which Mr. *Whiston* lays so mighty a Stress upon, having been fully and solidly remov'd by the very Learned Author of the Incomparable Answer to *Fontanelle of Oracles*, 'tis hop'd the World will shortly see how little Reason the Adversaries of the Catholick Faith have to triumph on this Account. And as for the Author of the second Book of *Esdras*, whoever he be, it shall also be made appear in a more proper Place, that he is not favourable to the *Arian* Scheme.

## Plain QUESTIONS.

I. **W**HERE are the Father, Son, and Holy Ghost call'd *Three Divine Beings* in the Scripture, or the most Primitive Writers? I desire but one plain Instance.

II. Where is it said there is more than *One God*, and *Lord*, in Scripture, or the most Primitive Writers? Or than *One Divine Being* that is the Object of any Divine Worship whatsoever? I desire but one plain Instance.

III. Where is Christ said to be a *Subordinate God*, either in the New Testament, or the most Primitive Writers? Give me but as plain an Instance, as that he is *simply* call'd *God* and *Lord* in Scripture.

IV. Where is Christ said to be a *God* either by *Appointment*, or *Constitution*, or *Creation*, in the most Sacred and Antient Monuments of our Religion? One or Two plain Instances shall convince me.

V. Where



## Plain QUESTIONS. XXXIX

V. Where do the Scriptures say any thing of the *Substance* or *Essence* of the *Divine Word*, as entirely distinct from the Substance and Essence of *God*? Or where is the *Co-essentiality* of the one with the Other expressly deny'd in the most Primitive Writers? I desire but one plain Instance in each.

VI. Where do the Scriptures or most Primitive Writers say any thing of the Substance or Essence of the *Holy Spirit*? And where do they say that God, and the Spirit of God, are of a *different* Nature, Essence and Substance? Or how can the Spirit of God search the Things of God, unless it be of the *same* Nature with God? This I want to have explain'd by clear Testimonies.

VII. Where is the Spirit of God called a *Creature* either in the Scriptures or in the most Antient Christian Writers? One plain and positive Testimony shall here suffice.

VIII. Where is it said that the Son is to be worship'd only with an *Inferior Worship*, and not with the same Worship wherewith we Worship the Father? Let me but see where it is once so written; and I will never Honour the Son as the Father is Honour'd.

xl *Plain* QUESTIONS.

IX. Where doth the Scripture teach us *two* or *three* Degrees of Divine Worship? And where do the most Primitive Writers distinguish these *several Worships* to prevent our falling into *Idolatry*? A very few plain Testimonies will here satisfy me better, than all the *Popish* Distinctions.

X. Whether if *Latria*, or *Supreme Original* Worship be due to the Father only; it be *Dulia* which is due to the Son, or *Hyperdulia*? I desire to be satisfy'd concerning this by one or more clear Passages of Scripture and uncorrupted Antiquity.

XI. Where is it said that the Holy Ghost must be contented with *Dulia* only? And if he be *to be worship'd* in any Form, Why not in that of *Invocation*, as well as in that of *Doxology*, or any other?

XII. Whether the *Subordinate* Worship of a Creature was not the Beginning of that Apostacy from the Primitive Faith and Practice, which by Mr. *Whiston* is call'd *Anti-christianism*? And whether, if the Inferior Worship of Creatures, highly honour'd by God, be Anti-christian and Idolatrous, in the Papists, it be not so also in the *Arians*, or in any other Anti-trinitarians?

XIII. Whe-

XIII. Whether Christ be not *properly* in Scripture call'd the *Son* of God? And where is it said that the *Son*, or *Word*, was *created*, either in the Old or New Testament? I desire but one single Instance, according to the Original.

XIV. What Absurdity is it to think a *Son* to be of the same Nature and Essence, or Substance, with his own *Proper* Father? And wherein doth this contradict Scripture, Antiquity, or Reason? Or why should it be more incredible in *Heavenly*, than in *Earthly Things*? One plain Reason, or one plain Text is here only desir'd.

XV. Where is it said that *God* was ever without his *Word*, or the *Father* without his *Son*? I desire but one plain Instance either in the Scriptures, or in Primitive Antiquity.

XVI. Where is it said that *God* was ever without his own *Spirit*? Or that this Divine Spirit was not of the same Nature and Power with Himself; but *far Inferior*? A single Instance is only desir'd.

XVII. Where do the Scriptures say that Christ had no Humane Rational Soul? Or whence doth it appear that he hath took not up the *whole* Humane Nature, but a *Part* only?

xlili Plain QUESTIONS.

Or why is he call'd *Son of Man*, if he was not a *True and Perfect Man*? Or how cou'd he be a *True Man* without the *True Form* of a Man, or a Reasonable Soul like unto that of other Men?

XVIII. Where do the Scriptures speak any thing of the Sufferings of the *Divine Nature* of our Saviour? I beg but one plain Instance. And how comes it about that the known Heresy of the *Theopaschites* is reviv'd now in our days for Primitive Christianity?

XIX. Did Christ come into the World to deliver Man from the Worship of *Creatures*, thereby to set up himself but a *Creature* to be worship'd as God? Shew me where it is so Written, and I will immediately subscribe the Creed of *Arius*.

XX. What is the *Doctrine of Demons* condemn'd by St. Paul? Is it not a Doctrine concerning certain *Divine Beings*, or *Persons*, really and numerically distinct from the One Supreme God, as well as from each other, and far Inferior to Him in Nature, Attributes and Perfections? Is not the Supereminent Dignity ascrib'd to these Beings, and the proper Degree of Worship to be paid them truly and strictly Demoniacal? And what we are to think of them that hold this Doctrine of *Demons*? A plain and positive Answer is here expected.

XXI. Why



XXI. Why so many of the Antient Books of the Catholicks against the *Arians* are lost? and in particular why the Writings of *Marcellus* are utterly perish'd, when those of *Eusebius* against him are preserv'd? And how comes it to pass that we have no other *Ecclesiastical Histories* of the most Primitive Ages remaining, but that of this very *Eusebius*? Did not the *Arian* Emperors labour to suppress the Books of the Catholicks? And what is Mr. *Whiston's* Opinion of the *Goths* and *Vandals*? Were these Destroyers of the Antient Monuments of Learning, Catholicks, or were they *Arians*: *Yea*, or *No*?

The Number of these QUESTIONS might easily be doubled; and especially were Mr. *Whiston's* Method herein follow'd: But a PLAIN ANSWER to These shall be sufficient. Is it so Written; or is it not? Or is there Catholick Prescription, which is clear and express? Let us have Plain Testimonies, as he requires, without any of his own Human Reasonings and Suspicions.

C O N-

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# REMARKS

## ON

### Mr. *WHISTON*'s

### Historical Preface.

S I R,

**I** Have read over Mr. *Whiston*'s Historical Preface, which as it is written with much Heat, so I am afraid with too much Precipitancy and Prejudice. I think I may be sure with some Mistakes, which I shall endeavour to set before you, together with some other Remarks on the same Preface.

§. 1. Page 4, 5. He tells us how he came into the *Apollinarian* Notion; namely, by casting his Eye on a certain Place of Mr. *Broclesby*'s Gospel Theism, where He met with this Assertion, "That *Christ* had no human or rational Soul distinct from the *Logos*; but that at the Incarnation the *Logos* supplied the Place of such a Soul." And because

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cause *Justin Martyr* in his *Second Apol. Sect. 10.* seems to assert something contrary, namely, That Christ had a Soul, *ψυχὴ*, no less than the Word, and a Body, He endeavours to reconcile him with the former, by telling us, that the Soul, *ψυχὴ*, is the Sensitive Soul; and Spirit, *πνεῦμα*, the Rational: But I am of Opinion it will appear from this very *Justin*, that *ψυχὴ* is the rational Soul, and not the Sensitive; for in his Fragment de Resurrectione, p. 188, 189, of *Grabe's Spicileg.* He says thus, \* For what is Man, but a rational Animal consisting of Soul and Body? Where Man is call'd Rational from the Soul only, the Spirit being not at all reckoned into the Composition. Again, in the same Place He says, † That which arises from the Union of both (namely, Soul and Body) is called Man. And in the following Paragraph, ‡ If God has called Man to the Resurrection of Life, he has not called a part, but the whole Man, which is Soul and Body. Instances which shew the Spirit to be no constituent Part of Man in this Father's Opinion, since he looks upon him to be entire without it, and by consequence rational. If then Soul, *ψυχὴ*, stands for the Rational Soul in this Father, it will follow, that when he makes the entire Person of Christ to consist of Body,

\* Τί γὰρ ὅτιν ὁ ἄνθρωπος ἄλλ' ἢ τὸ ἐν ψυχῆς καὶ σώματι συνενδὸς ζῶν λογικόν.

† Τὸ δ' ἐν τῇ ἀμφοτέρων συμπλοκῇ καλεῖται ἄνθρωπος.

‡ Εἴπερ — κέκληκε ὁ θεὸς εἰς ζῶν καὶ ἀνάστην τὸν ἄνθρωπον, καὶ τὸ μέρος, ἀλλὰ τὸ ὅλον κέκληκεν. ὅπερ ὅτι, τὸ ψυχὴν καὶ τὸ σῶμα.

Soul,



*Soul* and *Word*, he means a *Rational Soul* besides the *Word*, and is therefore directly contrary to *Apollinaris* in his Notion.

§. 2. But it may be asked, if *ψυχὴ* be the *Rational Soul*, then what is *Spirit*, *Πνεῦμα*? For these Two with *Body* are attributed to the Faithful in the same Fragment *de Resurrectione*, p. 191, 192. In Answer to which I will bring the Father's own Words, the best Interpreters of his Mind in this Affair; they are as follow, <sup>b</sup> *These Three* (namely, *Body*, *Soul* and *Spirit*) *shall be preserved in those, who have sincere Hope, and firm Faith in God*: In which Words we may observe, First, That *Body*, *Soul* and *Spirit* unitedly are affirmed of the Faithful only, and not of Man as Man, or barely Rational; for as such he consists of *Soul* and *Body* alone, according to the forecited Passages, p. 188, 189. Secondly, That *Spirit* therefore belongs to Man as Faithful, or to the Believers only; and must be by Consequence that additional Accomplishment, or Spiritual Principle superadded to the Rational, that distinguishes a Believer from the rest of Mankind in a State of Infidelity. And may be more particularly defined to be the quickening and enlightning Operation and Manifestation of the Divine Spirit in the Soul of a

<sup>b</sup> Τὰ τρία ταῦτα (σῶμα, ψυχὴ, πνεῦμα) τοῖς ἐλπίδα εἰληκενῶ  
 καὶ πίστιν ἀδιάλειπον πρὸς θεὸν ἔχουσιν σωθήσονται.

Believer, leading it to Perfection and Happiness, and communicated to it in a Degree and Measure adapted to its Capacity and Condition; and so appropriated to it as to be always with it, and to be numerically different from the like Manifestations of the Divine Spirit in the Souls of others: And in this Sense it seems to be understood, *1 7 beff. 5. 23.* to which *Justin's* Words plainly refer, *And may your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ.* That is, may the Union between *Body, Soul, and Spirit* be so preserved, that no Blame may lie upon the Bodily and Rational Part for the Loss or withdrawing of the Spiritual. And is that Principle which fights against and subdues the Carnal, *Gal. 5. 16, 17. Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh; for the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other:* And in short is called, *The Spirit of God and Christ*, considered as dwelling and working in us, *Rom. 8. 9. But ye are not in the Flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his.* That is, is a meer natural Man, consisting of a Rational Soul and Body only. This Notion of a Spiritual Principle superadded to the Rational, is confirmed by the Philosophy of the more refined Heathens; *Hierocles*, that Di-  
vine

vine Philosopher, calls it *Mind*, p. 217. Edit. Lond. 1673. for, says he, \* *The rational Soul being in the Middle between the Mind and irrational Part, has only then an uninterrupted Commerce with the Mind, which is above it, when, &c.* and makes it to be the Fountain of Truth and Virtue to the Soul: Of Truth, in these Words, p. 217, † *Contemplative Philosophy gives a Man a Divine likeness by the shining forth of the Mind and Truth into the Soul.* And of Virtue in the following, p. 85, || *For the Virtues primarily shine forth from the Mind into the rational Soul, and are its proper Form, Perfection, and happy Life.* He calls it also God, p. 190, for, says he, \* *The Mean takes away that, which grieves and draws down the Soul hastning and ascending to Mind, which is God.* And styles it, p. 18. † *The creating Mind and divine Will, producing all Things perpetually, and preserving them for ever.* So that the Sense of this Author cannot be doubted of; not but that he uses *Mind* sometimes for a Faculty, as, p. 229. || *There are also Four*

\* Μέση γὰρ ἔσται ἡ λογικὴ ψυχὴ νῦν καὶ ἀλογίας, τότε μόνον ἀπεισπάρως δύναται συνεῖναι τῷ πρὸς αὐτῆς νῶ, ὅταν, &c.

† Ἡ δὲ θεωρητικὴ εἰς ὁμοιότητα θεῶν καθίσταται, νῦν καὶ ἀληθείας ἐλάμψει.

|| Περιγεμένως γὰρ αἰ ἀρεταὶ ἀπὸ νῦν εἰς ψυχὴν λογικὴν ἐλάμπουσι, καὶ ταύτης εἰσὶν οἰκεῖον εἶδος, καὶ τελειότης, καὶ εὐζωΐα.

\* Τὸ γὰρ μέτρον ὑπεξαίρεται τὸ λυπεῖν, καὶ χατέλλον, καὶ πρὸς νῦν θεὸν ἐπειρομένην ψυχὴν.

† Ὁ δημιουργικὸς νῦν, καὶ ἡ θεῖα ἐκλήσις, ἡ αἰδώς παρέρχεται πᾶν ἅπαν, καὶ εἰς αἰεὶ διασώζεται.

|| Καὶ κριτικαὶ δὲ δυνάμεις ἐν τοῖς ἔσσι τέσσαρες, νῦν, ὁπισήμη, νόξα, καὶ ἀλυσίς.

critical

*critical Powers in Beings, Mind, Knowledge, Opinion and Sense.* But then it stands for that *supream intellectual Power of the Soul* by which it contemplates, and is united to *the creating Mind.* So that the Sum of the Philosophers Doctrine is this, that besides the *rational Soul and Body*, there is a Divine Influence from the *supream Mind*, resting in, and working upon, the *supream intellectual Faculty of the Soul*, and through it upon the *inferior Powers* for its *Recovery and Salvation.*

§. 3. If then there be a *Spiritual Principle* in a *Wise and Good Man*, superior to the *Rational or human Soul*, according to both *Theological and Philosophical Principles*; and if *Justin Martyr* be proved to have been of this *Mind* in the use of his *Terms Body, Soul and Spirit*, will it not follow, that he rather *destroys* than *establishes* the *Apollinarian Notion*? And will not then the *Logos* be to the *rational Soul and Body of Christ*, what the *Spirit* is to the *rational Soul and Body of a Believer*? As for the *Authority of the larger Epistles of Ignatius*, it will add no *Weight* to his *Opinion*, if they be on his *Side*, till he can prove them *genuine and not interpolated*; which I think he has *unsuccessfully undertaken* in his *Essay upon them.*



§. 4. I don't doubt but it was with a singular Pleasure, that Mr. *Whiston* imagin'd *Athanasius* to be an *Apollinarian* in his Book *de Incarnat. Verbi*; but perhaps he may be no less mistaken here, than he has appeared to have been in *Justin Martyr*. It is true indeed, that Father, speaking of the Incarnation of the Word, generally tells us, That he took a Body, without making any mention of the Soul; but then as he does not deny the Assumption of a Soul, so will it appear from other Paragraphs in the same Treatise, that under Body he comprehends the whole Man, or human Nature; for p. 82. §. 41. He says, "That the Gentiles looked upon it as an Absurdity, that the Word should be manifested in a Body; and then p. 83. subjoins this Reasoning against them, \* *If therefore the Word of God is in the World, which is a Body, and penetrates the whole and every Part of the Universe, shall it be a strange and absurd Thing to say, that he is in Man?* In which Words the Logos is plainly asserted to be in Man, and not the bare Body of Man; and the Expression *in Man* is used as the Explication of the Terms *in a Body*, which he had used before in the same Sense. It may be worth while to read this and the following Section out, as also Se-

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\* Ἐι-ποίνυν ἐν τῷ κόσμῳ σώμασι ὄντι ὁ τῷ θεῷ λόγος ὧν, καὶ ἐν ὅλοις, καὶ τοῖς κατὰ μέρος αὐτῶν πᾶσι ἐπέβηκε, πῶς δαυμάσθῃ ἢ πῶς ἀποπῶν, εἰ καὶ ἐν ἀνθρώπῳ φαμὲν αὐτὸν ὁμοειρηνῆσαι.

*Etion* 45, because of the repeated Expressions of the Words being *in Man*; which Term *Man* ἀνθρωπῶ is also explained by ἀνθρωπότης *human Nature*. If then the *Word* be *in Man*, and *Man* consist of a rational Soul and Body, and the Body be not *Man*, but the Body of *Man*, as *Justin Martyr* argues §. 10. \* of his *Treatise de Resurrect.* it will follow that *Athanasius* in asserting the *Word* to be *in Man*, meant in the rational Soul and Body, and not the bare Body, which is but part of *Man*. What other Authorities *Mr. Whiston* may have for supporting his Notion I cannot tell; but if they prove no more favourable to it than those already produced, I cannot think his discovery in this Point to be *one of the most certain, and most important of all others*, as He is pleased to term it: Or if it be, the rest of his Discoveries must be judged uncertain, and of but little Importance. But to proceed.

§. 5. P. 7. He tells us, That the Eternity of the Son of God spoken of by some of the Fathers towards the latter Part of the Second Century, was not a *real Existence*, but rather *Metaphysick Existence in potentiâ, or in the like higher and sublimer manner in the Father, as his Wisdom or Word before his real Creation*

*m<sup>r</sup> whis-  
-ton's  
-sur.  
69. 103. 104.*

\* Μὴ ἐν κατ' ἐαυτὴν ψυχῇ ἀνθρωπῶ; ἐκ, ἀλλ' ἀνθρώπου ψυχῇ: μὴ ἐν χαλοῖτο σῶμα ἀνθρώπου; ἐκ ἀλλ' ἀνθρώπου σῶμα καλεῖται. ὅπερ ἐν κατ' ἰδίαν μὲν τέτοιον ἐστ' ἕτερον ἀνθρώπου ὄντι, &c.

er Generation. I must confess I am here entirely puzzled to conceive how the Son existing *in potentiâ*, could be as the *Wisdom* or *Word* of the Father. The Father is a Real, Necessary and Eternal Being, whose Perfection is Real, Necessary and Eternal: Wisdom is contained in this Perfection; therefore Wisdom must be Really, Necessarily and Eternally in the Father. How is it possible then, that a Being existing *in potentiâ*, or only capable of a real Existence, as the Son before his Creation or Generation, should be as God's Wisdom, which was and is Really, Necessarily and Eternally in the Father? Is not this to confound actual and potential Existence, and make the same Thing to be and not to be at the same Time? But if He means that the Idea of the Son of God existed in the Mind of the Father before his Creation, which Idea was as the *Wisdom* or *Word* of the Father, so did the Idea of the World also exist in the Mind of the Father: And as the World Created is different from its Idea, so must the Son Created be different from his Idea, which is as the *Wisdom* or *Word* of the Father; and by consequence the *Wisdom* or *Word* of God bears no more relation to the Son Created before the World, than the Idea of the World does to the World Created after the Son. Now whether this could be the Mind of the Fathers of the Second Century, who speaks of the Eternity of the Son of God, let us judge from

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the Writings of One or Two of them. *Athenag. Legat. p. 28. Edit. Oxon.* has these Words, \* *The Son of God is the Mind and Word of the Father.* And then proceeding to explain the Son more fully, He says, † *That he is the first Begotten of the Father*; meaning his Generation in order to the Creating of the World. But lest any should think he was then made when he was brought forth, and that he had no Subsistence before his Birth, He obviates the first by saying, || *Not as if he were made*; and the latter by adding \*, *For God who is an eternal Mind, had his Word [Reason, or Wisdom] within himself from the Beginning, being eternally Rational [or Wise.]* In which Words the Father is called *νῆς αἰδίου*, *an eternal Mind*, in the fullest Notion of Eternity, otherwise the Father must have had a Duration before he was a Mind. This eternal Mind is said to be *αἰδίως λογικὸς eternally Rational*; where *αἰδίως* must mean the same Duration with *αἰδίου* abovemention'd, no Reason appearing for changing the Sense. And then does he make this Inference, that the Father had the Word eternally *ἐξ ἀρχῆς* in him. But this Word is called *ὁ υἱὸς τοῦ Θεοῦ*, *the Son of God*, be-

\* *Νῆς καὶ λόγος τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ.*

† *Πρῶτον γέννημα ἢ τῷ Πατρὶ.*

|| *ἐχὼν ὡς γενόμενον.*

\* *Ἐξ ἀρχῆς γὰρ ὁ Θεὸς νῆς αἰδίου ὧν, ἔχεν αὐτὸς ἐν ἑαυτῷ τὸν λόγον αἰδίως λογικὸς ὧν.*



fore his coming forth. See † *Theoph. ad Autol. p. 129. Edit. Oxon.* Therefore God the Son actually subsisted in the Father from all Eternity. Otherwise if this eternal Existence means no more than a possibility of existing, or that there was an Idea of the Son from all Eternity, this being no more than what might be said of the whole Creation, what wonderful Discovery was this for the *Sublimed-Understanding* of the Emperor, δι' ἐπεσβολὴν σωφροσύνης? Who tho' he might indeed deservedly admire the Birth of the Son before the World, or his coming forth to be the ἰδέα and ἐνέργεια, the Archetypal Pattern, and creating and upholding Power of all Things, yet could meet with nothing more in his potential Existence before that Birth and coming forth, than what he knew from the Philosophy of those Times was in common to all Beings which began to exist, namely, that they were capable of Existing, or were conceived in the Mind of the Creator before they actually sub-

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† Φωνὴ ὅτι πᾶν ἄλλο ὅτιν, ἀλλ' ἢ ὁ λόγος ὁ τῷ Θεῷ, ὃς ὅτι καὶ υἱὸς αὐτοῦ. ἔχ' ὡς οἱ ποιηταὶ καὶ μυθολογοῦντες λέγουσι ὅτις Θεῶν ἐκ συνουσίας γεννωμένους, ἀλλὰ ὡς ἀληθεία διηγέται, ὁ λόγος τῷ ὄντι διαπαύσας ἐνδιέθετον ἐν καρδίᾳ Θεοῦ. καὶ γὰρ πᾶν γίνεσθαι τῶτον ἔχει σύμβολον, &c. What else is the Voice but the Word of God, who is also his Son: Not like the Sons of the Gods, who, as Poets and fabulous Authors say, were begotten after the ordinary way of Propagation; but as we are taught by the Truth, the WORD, who was always conceived in the Heart of God: For before any Thing was made God had this Word his Counsellor.

lified. It is true indeed the Son of God is said, in the above-cited Place of *Athenagoras*, to be || *the Word of the Father in Idea*: But this don't relate to his Ideal Subsistence in the Mind of the Father before his Creation, but, as it is explained afterwards, to his coming forth to be the Archetypal and Productive Power of all Things made. But enough of this Father. I will add another of the same Century. *Theoph. Antioch. ad Autol. p. 129. Edit. Oxon.* has these words, \* *For before any Thing was made (the Father) had this (Word) his Counsellor, being his Mind and Understanding. But when God had determined to make, whatsoever he had consulted about, he brought forth this Word*; which fall in with those of *Athenagoras* above-cited, and teach us, that the λόγος was God's Counsellor, Mind and Understanding before any Thing was made, or it self brought forth in order to the Creation; and that when God was pleased to create ὅσα ἐβελεύσατο, what had been decreed upon in Council between him and the λόγος, his Counsellor σύμβουλος, He then begat and brought forth the very same λόγος, τῆτον τὸν λόγον, to perform the Work of Creating. Where observe, the very same Word which subsisted in God before as his Counsellor, Mind and Understand-

|| Λόγος τὸ παρὸς ἐν ἰδέᾳ.

\* Πρὸ τοῦ γίνεσθαι, τῆτον (nempe λόγον) ἔχε (ὁ Πατήρ) σύμβουλον ἑαυτοῦ νῦν, καὶ φρόνησιν ὄντα. ὅπῃτε ὃ ἠθέλησεν ὁ Θεὸς ποιῆσαι ὅσα ἐβελεύσατο, τῆτον τὸν λόγον ἐγένεσε προφορικόν, &c.

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ing, is said to be brought forth, and not a meer Creature made in the Image of that *αὐτὸς* as its pre-existing Idea and Pattern. And where is the Difficulty of this Conception, that the *Word* should come forth into such an inferior manner of Subsistence, as to become capable of being received by the limited Faculties of the finite Creature that was to be formed and supported by him, and fill'd with his Glory? Sure this can be no poor, unintelligible and ill-grounded Evasion, which is the least chargeable on this Explication.

§. I. I COME now to his *Questions*, some of which only I shall take notice of, the major Part seeming to me to have more of Warmth in them than Moment. One would have thought indeed, that before He had propos'd his First Question, he should have shewn that the weight of Authorities, cited by Dr. *Mill* in his Note on 1 *John* 5. 7. had concluded little for the Orthodox; or that the learned Editor had not set the Controversie in the best Light: Till he does this, I think the Text in Possession ought to continue so, and be admitted as Proof with other Scripture for the Trinity in Unity. However I will venture upon One Argument taken from 1 *Cor.* 12. 4, 5, 6. to shew, that the Father, Son and Holy Ghost are called *One God*: The Words are these: *Now there are diversities of Gifts, but of the same Spirit; and there are differences*  
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of Administrations, but the same Lord: And there are diversities of Operations, but it is the same God which worketh all in all. I do not know that these Verses were ever doubted of, or not believed to be genuine, and therefore their Authority will be the greater. We shall find in them that to the Spirit are attributed Gifts, χαρίσματα; to the Lord, Administrations, διακονίας; and to God, Operations ἐνεργήματα. God the Father cannot be solely understood by these Three Terms, Spirit, Lord and God; because the Spirit, in the following Periods, is said to be the Giver, Divider and Worker of the Gifts and Operations; which, with the Administrations, are called V. 7. The Manifestation of the Spirit. Now, tho' God be said to be a Spirit, John 4. 24. yet does it not appear that the Term Spirit simply used by it self, did ever signifie the Father in the New Testament, and therefore cannot be granted to signifie him here. For the same Reason God the Son cannot be the sole Person meant by those Three Terms; it must then either be the Holy Spirit alone, or the Trinity. If the Holy Spirit, then is he Lord God, or Jehovah Elohim, and by consequence One God with the Father; there being but One Lord God, or Jehovah Elohim, Deut. 6. 4. which will also be an Answer to the Tenth Question, Where is the Holy Ghost directly called God or Lord? If the Trinity, then, as there is a triple Fountain of the Blessings of the Church,



Church, so will those Three Persons appear to be but *One God*. For if the Terms *Administrations* διακοναίαι, and *Operations* ἐνεργήματα, attributed to the Son and Father, are comprehended under the *Manifestation of the Spirit*, V. 7. And if ἐνεργήματα and ἐνεργῶν particularly attributed to, and spoken of the Father, V. 6. are also attributed to, and spoken of the Spirit, V. 10, 11. to another the working ἐνεργήματα of Miracles; but all these worketh, ἐνεργεῖ, that one and the self same Spirit; and that not as a bare Actor of the Father's Will, but as a principal Agent working in the Liberty of his own Will, as appears from the Terms, *Dividing to every Man severally as he will*, καθὼς βέλεται, V. 11. yet in Subordination to the Father; then will it follow, that the *Workings and Manifestation of the Spirit*, are the *Workings and Manifestation of the Father and Son*, and *vice versa*; and that therefore the *Father and Son* must be in the *Spirit working*, and *One* with him. Now that this is not a bare Unity of Consent and Operation, will appear from V. 18. 28. where the different Members of the Mystic Body, or Orders of Men in the Church, are said to be set by God ὁ Θεός, according to his Will, καθὼς ἠθέλησεν, much the same with καθὼς βέλεται, V. 11. spoken of the Spirit. But these different Orders of Men are owing to the different Gifts, *Administrations and Operations of Father, Son and Holy Ghost*, dividing to every Man severally as they

*they will:* Therefore the God who sets different Orders of Men in the Church, is Father, Son, and Holy Ghost; and by consequence *Father, Son* and *Holy Ghost* are comprehended under the singular Name God, ὁ Θεός, and must be but *One* Divine Substance, or *God*, expressed by that singular Name.

§. 2. As for Authorities taken out of the most Primitive Writers, by whom I presume he means those of the Two First Centuries, his Extract being made out of the New Testament, and the Fathers of those Ages, p. 12. I will desire him to look forwards under the Titles *One* and *Only God*, where the reasoning of *Ireneus* proving Father and Son to be the *true* and *only God*, concludes also for the Holy Ghost to be the *true and only God* in Union with Father and Son. p. 32.

§. 3. In Answer to the Second Question, it is evident that the *Jews* at least, thought our Saviour's Words, *John* 5. 17. *My Father worketh hitherto and I work*, to infer an *Equality* between him and the Father; for, says the Evangelist, *therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself \* equal with God.* And let Mr.

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\* See my short Extract out of St. *John's* Gospel in the Appendix, N<sup>o</sup>. I.

*Whiston* prove that the *Jews* were mistaken in their Inference, or that they did not mean an Equality in a proper Sense, which it seems always to import in the New Testament.

§. 4. There is one very plain Text, as it appears to me, in the Old Testament for this Equality, it is *Zech. 13. 7. Awake my Sword, against my Shepherd, and against the Man my Fellow, saith the Lord of Hosts.* The Person speaking is the Father; the Person spoken of, or the Shepherd, is the Son; for that Term in the next Period is applied by our Saviour to himself; *Matth. 26. 31. All ye shall be offended because of me this Night; for it is written I will smite the Shepherd, &c.* The Person called the Shepherd, is also called the Man my Fellow; but the Term Fellow is always used for an Equal in Nature, therefore Father and Son are Equal. It is true indeed the *Septuagint* render the Word *Shepherd*, by the Plural Number *Shepherds*: But the Reason is plain: For tho' it really and principally points at Christ, as his application of it to himself, evidently shews, *Matth. 26. 31.* Yet because others were taken into a subordinate Participation of the Pastoral Office, it was proportionably true of them also; the smiting of the inferior Shepherds being sad Occasions of scattering the Flock. But it is different with the Term *my Fellow*; which standing for an Equal in Nature, which no Creature is capable of becoming

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ing, must be understood in a singular Sense, appropriated to the Son, as who became *Man*; and is therefore render'd by a singular Term, πολίτην, and the whole Expression by ὁ ἄνδρα πολίτην με, against the Man my Fellow-Citizen, as incommunicable to any other Being.

§. 5. Nor will it be to his Purpose to object, that *Abraham* a meer Man and Creature, is call'd, *James* 2. 28. φίλος Θεῶ, the Friend of God. For if we consult the Original Hebrew from whence this Citation is taken, it does not mean an *Equal*, like *Fellow*, nay, but only one who loves God: The Places are 2 Chron. 22. 7. And gave it to the Seed of Abraham, thy Friend, Isa. 41. 8. The Seed of Abraham, my Friend. In the former of which the Original is ἄβρααμ ὁ ἀγαπῶν σε, Abraham who loved thee; in the latter ὁ ἀγαπῶν με, who loved me. The Septuagint indeed read it positively, and render the first ἡγαπημένω σε, and the Second, ὁ ἡγαπησά; but be that as it will, the utmost it imports is mutual Love, and that may be exercised between Beings of a different Nature, without an Equality.

§. 6. Again Christ calls his Disciples *Friends*, φίλοι, *John* 5. 14, 15. which signifies the Persons Loving or Beloved, and is not founded upon an Equality of Nature, tho' Christ was Man no less than the Apostles, but upon their Obedience to his Commands, V. 14. Ye are



*my Friends if ye do whatsoever I command you,* Which is called *loving him*, Ch. 14. 21. And upon his communicating the Myſteries of the Kingdom to them, Ch. 15. 15. *I have called you Friends; for all Things that I have heard of my Father, I have made known unto you; which was an act of his Love to them.* Since then Beings of a different Nature are capable of receiving and doing Favours, of Loving and being Loved, the Term φίλος, *Friend*, neither in its Root nor Uſe, implies an *Equality*: But the Term may always uſed for an *Equal* in Nature, muſt be underſtood ſo in *Zechary*, without a very good Reason to the contrary, which I am not yet aware of.

§. 7. Queſt. 3. I will endeavour to ſhew; that ſome of the known Titles or Epithets of the *Supream God* are given to *Chriſt*, and ſhall begin with *God the Creator*. To omit *John* 1. 1, 2, 3. which has been fully handled by other Pens; it is evident from *Heb.* 1. 6. that the Words *Let all the Angels of God worſhip him*, taken from *Deut.* 32. 43. according to the *Septuagint* Verſion, are underſtood of the Son of God. This very Perſon, the Son of God, and the *Worſhip of the Angels*, is called *God* and *Lord* in the foregoing Part of the Song. Of this *God* and *Lord* the Queſtion is put, *V.* 6. *Is not he thy Father that hath bought thee? Hath he not made thee and eſtabliſh'd thee?* ἐποίησέ σε καὶ ἐπλάσεν σε, *Sept.* Hence then it follows,

that the Son of God, *Jesus Christ*, is God the Creator, or *Jehovah our Maker*; for so the Verse begins, *Da ye thus requite Jehovah?* This Reasoning is confirmed by *Irenæus*, p. 354. Col. 1. Edit. Grab. who applies this very Verse to the *Logos*; his Words are these \* *The Father of Mankind is the Word of God; as Moses hath shewn, saying, Is not he thy Father that hath bought thee, made thee, and created thee?* That is, Christ in Union with God the Father. See also p. 428, where he says, † *The Maker of the World is truly the Word of God.*

§. 8. And hence we prove another Name of the Supream God, *Highest* or *most High*, to belong to Christ; for so is he called in the 8th Verse of the same Chapter of *Deutr.* *When the most High divided, &c.* Which Title is confirmed, *Psal.* 50. in which the Person speaking is, according to *Irenæus*, *Lib. 3. c. 6.* ‖ *God the Son*: And yet Verse 14. he gives himself the Name of *most High*, as being indeed such in Union with, and Subordination to God the Father.

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\* *Pater autem generis humani Verbum Dei est: quemadmodum Moyses ostendit, dicens, Nonne hic ipse Pater tuus qui possedit te, & fecit te, & creavit te?*

† *Mundi Factor vere Verbum Dei est.*

‖ *De quo (scil. filio) iterum dicit: Deus Deorum Dominus loquutus est, & vocavit eum. Quis Deus? de quo dixit; Deus manifeste veniet Deus Noster, & non fletus: hoc est, Filius.*

§. 9. *Invisible*

§. 9. *Invisible* is another Attribute agreeing with the Son, and has different Meanings; 1st. It signifies that which neither is nor can be seen at present by reason of the Infirmary of our Nature, but may be seen hereafter: In this Sense ἀόρατα is understood Coloss. 1. 16. *For by him were all Things Created, that are in Heaven, and that are in Earth, visible and invisible, and is the same with the Things which are not seen, τὰ μὴ βλέπομενα, 2 Cor. 4. 18.* 2dly. That which does not indeed exceed the Infirmary of our Nature, but yet is hidden from us on other Accounts; as Isa. 45. 3. *Ἐγὼ σαυρὺς ἀρὰς ἀνοίξω σοι, I will open to thee hidden Treasures:* And Gen. 1. 2. *ἡ γῆ ἦν ἀβυσσος,* the Earth was without Form, or invisible; because it was covered partly by the Waters, and partly by the Darkness on the Face of the Deep: For after that the Light was Created, and the Waters were gathered together in one Place, it was said of the Earth, that it appeared or became visible, V. 9. 3dly. It signifies that which neither is, nor ever can be seen or known, either by Body or Mind, because it infinitely exceeds the Faculties of both: In which Sense God is called ἀβυσσος, *Invisible, Coloss. 1. 15.* and is known by the Logos, his Image, as he is the first Begotten of every Creature: For God the Father, as \* to his

\* Secundum magnitudinem ejus & mirabilem Gloriam—ignotus est omnibus his qui ab eo facti sunt: secundum autem dilectionem & humanitatem—cognoscitur semper per eum, per quem constituit omnia.

Greatness:

*Greatness and wonderful Glory,—is unknown to all his Creatures: But as to his Love and Tenderness to Mankind—is always known by Him, by whom he made all Things, as Irenaeus distinguishes, p. 331, 332. The Two first Senses of ἀβυσσος, invisible, being such as agree with the Creature, are not the Subject of our present Enquiry; but the Third, namely, Whether the Son has such an essential Greatness and Glory, as to be above the Understanding and Sight of Men and Angels, except he soften and humble himself to their limited Capacity? I think the Affirmative may be proved from the following Citations: The first of which shall be taken out of Eccles. i. 2, 3. Who can number the Sand of the Sea, and the Drops of Rain, and the Days of Eternity? Who can find out the height of Heaven, and the breadth of the Earth, and the Deep, and Wisdom? Where it is evident, that there is something incomprehensible in Wisdom, and by consequence invisible. If it be objected, that this Incomprehensibility is no other than what may be found in the Number and Measure of the Creatures, with which Wisdom is joined in the same Paragraph, it will be a great Mistake; for the Design of them is to lead us, if they be well considered, from the vastness of the Creation to the immensity of Wisdom, who created it. Thus from the height of Heaven, the breadth of the Earth, and from the Deep,*

does



does the Psalmist infer the *Immensity* and *Omnipresence* of God, Psal. 139. 7, &c. *Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou art there: If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there shall thy Hand lead me, and thy right Hand shall hold me.* Which Words surely mean some thing more than God's being of the same Dimensions with Heaven and Earth; especially since the Question was about the Prophet's flying from his Presence, which is no less without than within the Creation.

§. 10. But if the *Incomprehensibility* of *Wisdom* is to be measured by the incomprehensibility of the Things, that are joined with it, then must *Wisdom* be *infinitely incomprehensible*, because she is joined *with the Days of Eternity*, which are infinite and incomprehensible; and therefore her *Greatness* is not to be limited, but rather adumbrated by the Number and Measure of the other Beings, that are part of the Comparison; otherwise there would be a Contradiction, and she would be *Infinite*, as compared with the *Days of Eternity*, and *Finite*, as compared with the Creation. Now that the *Days of Eternity* are to be understood of *Eternity* properly so called, will appear from Ch. 18. v. 10, of the same Author, where

a *Thousand Years* are said to be to the *Day of Eternity*, as a *Drop to the Sea*; which is a Proportion that cannot be understood of any created Time; therefore must be meant of *Eternity* properly so called.

§. 11. Again, *Ecclus. 24. 28.* it is said of *Wisdom*, *That the First Man knew her not perfectly; no more shall the last find her out.* If so, then there is something in *Wisdom* *Unsearchable* to the Creature; for I suppose the Angels to have no Prerogative in this Matter above Man. *Glorified*; then has she an essential *Greatness* above all understanding; much more bodily Vision; then is she in the highest sense *Invisible*, which was the Thing to be proved. Tho' these Citations are Apocryphal, yet I presume they won't be disallowed by Mr. *Whiston*, because *ἐκτίσται* and *ἐκτίσσε*, are used in relation to the coming forth of *Wisdom*, which are Terms he approves of.

§. 12. As for Canonical Scripture, I wish he would well consider what the Import of these Words may be, *Rev. 19. 12.* *He had a Name written, which no one knoweth but he himself.* And what the Seraphim may mean by covering their Faces before the Glory of Christ, *Isa. 6. 2.* does not the former express to us an essential *Greatness* in the Son, surpassing the Capacity of any created Understanding? And the latter, a brightness of *Glory* above the

the sharpest Sight? Let also *Ephes. 3. 8.* be consider'd, *Unto me — is this Grace given, that I should Preach among the Gentiles the unsearchable ἀνεξιχνίασον, Riches of Christ; that is, as it is expressed V. 19. The Love of Christ, which passeth Knowledge, τὸ ὑπερῶν ἅλλασσαν τὴν γνώσεως.* If then the *Love of Christ* is *unsearchable and incomprehensible*; and if *Love* is the choicest Attribute in the Nature of *Christ*, who is the *Son of God's Love*, *Coloss. 1. 13.* as it is the choicest and most distinguishing Attribute in the Nature of *God*, *For God is Love*, *1 John 4. 18.* And if essential Attributes are one with their Essence or Subject, then will it follow, that an *unsearchable and incomprehensible* Attribute must have an *unsearchable and incomprehensible* Essence, otherwise an essential Attribute would excel the Subject or Essence, of which it is considered as a Part; which implies a Contradiction. *Jesus Christ* therefore, who has the *unsearchable and incomprehensible* Attribute of *Love*, must have an *unsearchable and incomprehensible* Nature or Essence; and this Term *unsearchable, ἀνεξιχνίασον*, as applied to *Christ*, is illustrated and confirmed by *Eccl. 24. 28.* above-cited; which says of *Wisdom*, *That the last Man shall not find, or search her out, ἐκ ἐξιχνίασεν αὐτήν.*

§. 13. As for Authority I will produce a very Ancient one out of *St. Hermas, lib. 3.*

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*Sim.*

Sim. 9. §. 14. \* The Name of the Son of God is Great and Immense, and the whole World is supported by it. And Lib. 1. Vif. 3. §. 3. † For it is founded—(meaning the Tower) upon the Word of the Omnipotent and Glorious Name of God, being held first together by his invisible Power. Where the Terms *Virtus Dei*, the Power of God are the Interpretation of *Verbum*, Word; for so the Word is called by most Primitive Writers: And the whole Expression teaches us, that the Word is invisible, as the Term *immensum*, immense, does, that it is incomprehensible.

§. 14. Omnipotent is also said of Christ, and that in the highest Sense, as Κύριος ὁ δυνάμεων, or Κύριος παντοκράτωρ, Lord of Hosts, Psal. 24. 10. Who is this King of Glory? the Lord of Hosts, he is the King of Glory. Where the King of Glory and the Lord of Hosts, are understood both by || Justin Mart. in Dial. cum Tryph. p. 55. Edit. Steph. and \* Iren. p. 364. Edit. Grab. to be the Son of God. The Words

\* Nomen Filii Dei Magnum & immensum est, & totus ab eo sustentatur orbis.

† Fundata est enim [turris] verbo Omnipotentis, & honorifici Nominis, continetur enim ab invisibili virtute Dei.

|| Τα νῦν ὃ συχωρήσεις μοι πρῶτον ἐπιμνησθῆναι ὧν περ βέλομαι περιφιλῶν εἰς ἐπιδείξιν, ὅτι καὶ θεὸς καὶ Κύριος ὁ δυνάμεων ὁ Χεῖρς.—Κύριος ἔν ᾧ δυνάμεων, ὅτι καὶ ἐστὶν ὁ Σαλομῶν ἀποδείκνυται, ἀλλὰ ὁ ἡμέτερος Χεῖρς.

\* Præcipientes principibus cælorum, aperire æternas portas, ut introeat Rex gloria; resurrectionem ejus, qua est ex mortuis per Patrem, & receptionem in cælos præconizaverunt.



of the former are these; *At present you shall suffer me first, to mention such Prophecies as I shall think fit to alledge, to demonstrate that Christ is God and Lord of Hosts.* And having cited *Psal. 24.* for this Purpose; He subjoins, *It is therefore demonstrated, that not Solomon, but our Christ is the Lord of Hosts.* The Words of the latter are, *Commanding the Heavenly Princes to open the Eternal Gates, that the King of Glory may come in, they proclaimed his Resurrection from the Dead by the Father, and his ascension into the Heavens,* I could also quote *Wisd. 7. 23, 27.* where it is said of Wisdom, *That she has all Power, and can do all Things.* And *Ch. 18. 15.* where the Word is called *Almighty, Thine Almighty Word leap'd down from Heaven.* Except the Terms παντοδύναμον and πάντα δύναται be supposed to be of less Importance than παντοκράτωρ. I will only add one Testimony from the New Testament, taken out of *John 5. 19.* who makes our Saviour to speak these Words, *What Things soever he doth, meaning the Father, these also doth the Son likewise;* which affirm the Son to be capable of doing every Thing with the Father: For if he be not, either the Father must confine his Omnipotence to the limited Abilities of the Son, that it may be true, *Whatsoever he doth, the Son doth;* which

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† See the Remarks on the Term ὁ Θεὸς ὁ παντοκράτωρ. Append. N<sup>o</sup>. II.

would be in effect to render Omnipotence useless beyond the stretch of those Abilities; or if he should not confine it, but act beyond those Abilities, *then the Son could not do whatsoever the Father doth.* The former is derogatory to the Liberty and Majesty of the Godhead. The latter is contrary to the Letter of Scripture; therefore the Son is *Omnipotent*.

§. 15. The Word is *Omniscient*; for so says the Author of *Wisdom*, Ch. 7. v. 11. *She knoweth and understandeth all Things.* And *John* 16. 13, 14, 15. our Saviour useth these Words to his Disciples, *How-be-it, when he the Spirit of Truth is come, he will guide you into all Truth: For he shall not speak of himself, but whatsoever he shall hear, that shall he speak: And he will shew you Things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All Things that the Father hath are mine: Therefore, said I, that he shall take of mine, and shall shew it unto you.* Where the following Truths are taught us, 1st. That the Spirit should guide the Apostles into all Truth necessary for them to know. 2dly, That he should receive this Truth from Christ. 3dly. That therefore he should receive it from him, because *all* that is the Father's, is Christ's also; if *all*, then the whole Treasure of Paternal Knowledge; otherwise *all* that is the Father's, would not be his; if then the whole Treasure of Divine Knowledge be Christ's, without

without doubt Christ is *Omniscient*. But further, the Holy Ghost is said, 1 Cor. 2. 10, 11. *To search all Things even the deep Things of God,* and that to such Perfection, as *The Spirit of Man knoweth the Things, of Man*, which is absolutely, and without reserve; if then the Holy Ghost, inferior to Christ in Order, *knoweth the Things of God*, as the Spirit of Man the Things of Man; and if the Spirit of Man knoweth the whole Things of Man, then must the whole Spirit of God know the whole Things of God, that is, it is *Omniscient*. But the knowledge of the Spirit is received from the Son according to the above cited Place of *John* 16. 15. therefore if the Spirit is *Omniscient*, the Son is so also.

§. 16. *Great* is an Attribute of the *Logos*; for thus says the Author of *Esdras*, 1 Book, c. 4. v. 35. *Is he not Great that maketh these Things? Therefore Great is the Truth.* Where observe the *Greatness* of *Truth* is inferred from the *Greatness* of the Creator, which supposes *Truth* and the Creator to be One; for, that the Inference be good, the Reasoning must be thus,

*He who maketh these Things, is Great;*  
*Truth maketh these Things;*  
*Therefore Truth is Great.*

Now

Now that *Truth* is the same with *Wisdom* or the *Word*, is evident from the Context following, where she is spoken of as a Personal Subsistence like *Wisdom*, and not as a meer Attribute.

§: 17. But let us consider the meaning of the Term *Great*; it is Relative, and supposes something *Little* or *Less*; and therefore does not belong to God simply and absolutely considered, but as he respects something inferior to himself. Thus *Psal.* 95. 3. He is called the *Great God, and Great King above all Gods.* And *Psal.* 135. 5. *I know that the Lord is Great, and that our Lord is above all Gods:* That is, greater than Glorified Saints and Angels, and false Gods. And without doubt this Notion of *Greatness* agrees to the *Word*, who is the Head of all Created Beings, *Ephes.* 1. 20, 21, 22. *And set him at his own Right Hand in the Heavenly Places, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come: And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church.* Scripture affords us some particular Instances wherein this *Greatness* consists, as in *Essence, Duration* and *Works*, *Job* 36. 26, 27. *Behold God is great, and we know him not, neither can the Number of his Years be searched out, for he maketh small the Drops of Water, &c.* Now the essential *Great-*  
ness



ness of the *Word*, and his eternal *Duration*, have been shewn under the Title *Invisible*: And the *greatness* of his Works cannot be denied, because the Works of the Father are all wrought by the Son, and the *Greatness* of the Son is inferred from his Works, 1 *Esdra* 4. 35. as above-cited. God is also *Great in Counsel*, Jer. 32. 19. Κύριος μεγάλης βουλῆς, Sept. 10 is Christ, who is called *Wonderful Counsellor*, μεγάλης βουλῆς Ἀγγελος, Sept. *Isa.* 9. 6. God is *Great in Power*, *Nahum* 1. 3. which is proved of the Son also under the Term *Omnipotent*. And God is *Great in Mercy*, *Psal.* 145. 8. which is spoken of Christ, *Exod.* 34. 7. *Abundant in Goodness*, or, *Mercy and Truth*, according to *Iren.* p. 334. *Edit. Grab.* from which Authorities, without adding any more, it is evident, that the Son in Union with the Father is the *Great God*.

§. 18. I wonder what Objections Mr. *Whiston* has against 1 *John* 5. 20. *And we are in him that is true, even in his Son Jesus Christ: \*This is the True God*; that he asks the Question, where is Christ called *the true God*? See the Attributes *One and Only*.

§. 19. And since He cannot be unacquainted with Dr. *Mill's* Note on *Rom.* 9. 5. of whom,

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\* See my Remarks, *That the Son is not excluded*, &c. *Append.* No. III.

as concerning the *Flesh*, *Christ* came, who is over all, *God blessed for ever*. He would have done well to have shewn, that neither Scripture nor *Anti-Nicene* Father of the Second Century ever called the Son *God blessed*, εὐλογητός (which I take to be of the same Import with μακάριος, 1 Tim. i. 11.) and *God over all*.

§. 20. As for the Titles *Eternal*, *One*, and *Only God*, \* I have shewn them in some former Papers sent to You to belong to the Son; where I have explained the true Meaning of the Terms *Only* and *One* when applied to God; and that they are not † Exclusive of the Son; and that the Son in Union with the Father, is the *One* and *Only* God.

§. 21. These Attributes are supported by Primitive Authority: For it appears from the Words of *Athenagoras* and *Theophilus* above-cited, that the Son of God is *Eternal*. And *Irenaeus's* Argumentation, *Lib. 3. c. 6.* proves him to be the *One* and *only true God*. For having shewn in the former Chapter, that neither *Christ* nor his Apostles, taught their Auditors according to their false preconceived Notions, but according to Truth and sound Doctrine; He infers from this Veracity of

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\* See Append. N°. IV. and V.

† N°. III.

theirs, c. 6. \* *That neither the Lord himself, nor the Holy Ghost, nor the Apostles, would ever have called him definitively and absolutely God, who was not God; but who was truly God: neither would they have called any one personally Lord, but he who is Lord of all, even God the Father, and his Son, who has received from his Father the Dominion over the whole Creation, as it is said, The Lord said to my Lord, sit thou at my Right Hand, until I make thine Enemies thy Footstool, Psal. 110. 1.—Since therefore the Father is truly Lord, and the Son truly Lord, the Holy Ghost justly gives them the Name of Lord. The Scripture likewise has these Words, Thy Throne, O God, is for ever and ever: The Sceptre of thy Kingdom is a right Sceptre. Thou lovest Righteousness and hatest Wickedness;*

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\* *Neq; igitur Dominus, neq; Spiritus Sanctus, neq; Apostoli eum, qui non esset Deus, definitive & absolute Deum nominassent aliquando, nisi esset verè Deus; neq; Dominum appellassent aliquem ex sua personâ, nisi qui dominatur omnium, Deum Patrem, & Filium ejus, qui dominium accepit à Patre suo omnis conditionis, quemadmodum habet illud: Dixit Dominus Domino meo, sede à dextris meis, quoadusq; ponam inimicos tuos inpedaneum pedum tuorum.—Verè igitur cum Pater sit Dominus, & Filius verè sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos.—Similiter habet (sci. Scriptura) Sedes tua, Deus, in æternum; Virga directionis, Virga Regni tui. dilexisti justitiam, & odisti iniquitatem, propterea unxit te Deus, Deus tuus. Utrosq; enim Dei appellatione significavit Spiritus, & eum qui ungitur, Filium, & eum qui ungit, id est, Patrem.—Nemo igitur alius, quemadmodum prædixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus, qui & Moysi dixit, Ego sum, qui sum. Et sic dices filius Israel: Qui est, misit me ad vos: Et hujus Filius Jesus Christus Dominus noster.*

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therefore

therefore God, thy God hath anointed thee, Psal. 45. 6, 7. The Spirit calls both by the Name of God, namely, the Son who is anointed, and the Father who anoints. — No other therefore, as I have already said, is called God or Lord, but he who is the God and Lord of all, who said to Moses, I am that I am; and Thus shalt thou say to the Children of Israel, I am hath sent me unto you, Exod. 3. 14. and his Son, Jesus Christ our Lord. Which may be reduced to this short Reasoning:

*None is absolutely called God or Lord but he that is truly such.*

*Father and Son are absolutely called God and Lord;*

*Therefore Father and Son are truly such.*

But the God and Lord truly such is but *One*, Deut. 6. 4. therefore the Son with the Father is the *One and only God*; yet not exclusive of the Holy Ghost, which being absolutely called God and Lord in Scripture; (see † Quest. 10.) is no less *truly God* than they, according to the Father's Reasoning, and so *One* with the Father and Son. The Ground of this Reasoning is repeated, c. 8. in the following Words, \* *Neither the Prophets nor Apostles, have named any one God or Lord, but the true*

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\* Neq; Prophetæ, neq; Apostoli, alium Deum nominaverunt, vel Dominum appellaverunt præter verum & solum Deum.

† Afterwards, §. 29, 30.



*and only God.* But it has been shewn in the Sixth Chapter, that both *Father* and *Son* are called *God* and *Lord*; therefore *Father* and *Son* are the *true* and *only God*. Agreeably to which he affirms at the end of the Eighth Chapter, \**That he who made all Things, is justly called with his Word the only God and Lord.*

§. 22. *The Living God* is questionless an Attribute and Name of the Son; and signifies him, who has *Life* essentially in himself, and can quicken others; and is opposed to false Gods and Idols, who neither have *Life* in themselves, nor can quicken others. Since then the *Word* is *God*, *John* 1. 1. and *Life*, *v.* 4. and *Eternal Life*, 1 *John* 1. 2 and 5. 20. He must have it essentially in himself; he must be capable of Quickening others; and is therefore in Union with the Father, *the Living God*. Again, I have proved under the Name *God the Creator*, that *Jehovah Elohim* speaking, <sup>1. 19.</sup> or spoken of, in *Deut.* 32. is *God the Son*. This very Person swears by himself, as *living for ever*, *v.* 40. or, as *the Living God*; and says, *v.* 39. *I kill, and make alive.* Which being the same Terms that expresses the essential *Life* and quickening Operations of the Great God, and being affirmed of *Jehovah Elohim*, the Name of the Great God, which Name is given but to the *One God*; and *Christ* being proved to be the *Je-*

\* Ita ut is quidem, qui omnia fecerit, cum Verbo suo justè dicatur Deus & Dominus Solus.

*hovah Elohim* here mentioned, it will follow, that Christ in Union with the Father, is the *One great and living \* God*. Which is the Doctrine of *Iren. Lib. 4. c. 11.* † *For who is the God of the Living, but he who is God over all, and above whom there is no other God?*—The living God therefore, who was worshipped by the Prophets, even he and his Word is the God of the Living—Christ therefore with the Father is the God of the Living. Which Words || as they shew Christ in Union with the Father to be the God of the Living: So do they prove him also to be the *supream God over all, who has no Superior; the God of the Living* being affirmed to be the God over all.

§. 23. The Son is also the *Good God*; for Good is the same as *Merciful and Forgiving*, *Psal. 86. 5.* *For thou, O Lord, art good, and ready to forgive, and plenteous in Mercy.* But the Son is called the *merciful and forgiving God*, *Exod. 34. 6, 7.* *The Lord, the Lord God, merciful,—forgiving Iniquity,* according to *Iren. p. 334. col. 1.* therefore the Son is the *Good God*. Indeed Christ says, *Mat. 19. 17.* *That none is good but one, even God.* But why must

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\* See Appendix.

† *Quis enim est vivorum Deus, nisi qui est super omnia Deus, & super quem alius non est Deus?*—*Qui igitur à prophetis adorabatur Deus Vivus, hic est Vivorum Deus, & Verbum ejus*—*Ipsè igitur Christus cum Patre Vivorum est Deus.*

|| See Append. N°. VI.

the *Word* be excluded from the Name *God*, since he has been proved to be *God*? Or if we suppose it to be understood of *God the Father*, as some Readings have it, tho' judg'd interpolated, yet why must it mean any Thing more, than that the Father is the Original and independant *Good*, to whom Christ directs all Mankind as the first Foundation of their Happiness, in Opposition to secondary created Causes, in which they were prone to stop short and rest? Sure it can be no Denial of the Son's essential and derived Goodness, that he resolves all into the self originated Goodness of the Father: Or if the Father be the *Good God*, is it strange that his proper Offspring and Partaker of his Nature should be the *Good God*? Does not *Athanasius* speak after this manner in his *Orat. con. Gentes*, p. 39. 40. a Piece allowed by Mr. *Whiston* to be of sound Doctrine? The Words are these, \* *For being the good Word of a good Father, &c.* And again, † *Who coming forth good from the Father, the Fountain of good, &c.* If then the Son be essentially *Good*, be *God*, and *One* with the Father substantially, as has been above proved, then is he in Union with the Father, the *Good God* ||.

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\* Ἀγαθὸν ὃ Πατὴρ, Ἀγαθὸν λόγον ὑπαρχόν, &c.

† Ὁ ὢν ἐκ Πατρὸς, διὰ πηγῆς ἀγαθῆς, ἀγαθὸς προελθὼν, &c.

|| See further in Appendix N°. VII.

§. 24. The Name *God of Heaven*, is founded upon the *Creation of the Heavens*; which the Son performing in Union with the Father, is jointly with him the *God of Heaven*. And so the Title excludes all False Gods, which were not, and cou'd not be, concerned in Creating the Heavens; and which therefore shall perish from under the Heavens, according to *Jerem. x. 11. The Gods, that have not made the Heavens, — even they shall perish — from under these Heavens.*

§ 25. Lastly, If He is *Wisdom* it self, as He is supposed to be, by applying to Him that saying of *Wisdom* concerning Her self, *Prov. viii. 22. The Lord possessed me in the beginning of his way*, then is He the *Wise God*. And if his Eternal Subsistence in the Father has been proved, then is He the *Immortal God*; that is, \* the Son in Union with the Father is the God, to whom the abovementioned Attributes may be, or have been applied. And tho' it be said of the Father, that He is the *only Wise God*, *Rom. 16. 27.* and it be granted, that the Expression, *1 Tim. vi. 16. Who only has Immortality*, be also meant of Him; and tho' the Son Himself calls the Father the *only true God*, *John xvii. 3.* yet does

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\* See Append, N°. vii. and viii.



not all this exclude the Son from a right to these Appellations, but only *False Gods*; who having neither *Wisdom*, nor *Truth*, nor *Eternal Life* in them, can never be called *Wise*, nor *True*, nor *Immortal*; this being still remembred, that all these Attributes are Originally in the Father, but in the Son Derivatively.

§ 26. As for Primitive Authority for these last Attributes, it will be sufficient to observe, that they are given to the God who appeared to the Patriarchs and Fathers of the Jewish Church; and who according to *Justin Martyr*, in *Dial. cum Tryph.* p. 120, and *Iren. Lib.* 4. *Cap.* 11. p. 282. col. 2. was no other than the Son of God. The former of which speaks thus, \* *Neither Abraham, nor Isaac, nor Jacob, nor any Man, had ever a naked View of the Father and Lord of all things and of Christ himself, who is too great to be expressed; but of Him only, who according to his Counsel is God, as being his Son; and an Angel, as Administring to his Will.* The latter thus, || *Christ therefore with the Father is the God of the Living, who speaks to Moses, and was mani-*

\* ὅτε ἐν' Ἀβραάμ, ὅτε Ἰσαάκ, ὅτε Ἰακώβ, ὅτε ἄλλοι ἄνδρες πᾶν εἶδε τὸν Πατέρα καὶ ἀρρήτον Κύριον ἢ πάντων ἀπλῶς, καὶ αὐτὸς τὰ χεῖρ, ἀλλ' ἐκείνον κατὰ βολὴν τὸ ἐκείνου, καὶ θεὸν ὄντα υἱὸν αὐτοῦ, καὶ ἄγγελον ἐκ τῶ ὑπηρετῶν τῇ γνώμῃ αὐτοῦ.

† Ipse igitur Christus cum Patre vivorum est Deus, qui communicatus est Moysi, qui et Patribus manifestatus est.

*vested to the Fathers.* Therefore according to those Fathers the Attributes belong to the Son. Their Assertion also will conclude for the rest of the Attributes abovementioned, so far as they are spoken of the Person who appeared to the Fathers. The Author also of the *Book of Wisdom*, makes the Person appearing to the *Patriarchs* and Fathers, to be the *Wisdom of God*; *chap. 10.* So that the Attributes given to that Person, belong to *Wisdom* or the *Son*. If then these Explications be true, the whole Body of the *Jewish* Scripture, besides the particular Passages already Cited, bear Testimony to the right of the Son to the Names and Attributes mentioned under this Question: If they be not true, yet is there plain Primitive Authority for Persons so Believing.

§ 27. In the seventh Question, He charges the Church with holding such a *Sameness* or *Equality* of the Son with the Father, as *Origen* supposes some rash Christians to have done in his Time. Now, whether the Church holds any such Opinion, much less makes it a Fundamental Article of Faith, will appear by considering the Opinion it self in the Words of *Origen*.

*Celjus* supposes the Christians to have taught, that Jesus Christ was not the Son of the

the Father, \* *but the very Father of all things.* Origen grants that Celsus might have heard some Persons, || *not confessing Him to be the Son of the Creator of the Universe, or Father of all things, but holding him to be τὸ ὅτι πασι θεόν, the God over all, or the very Demiurgus and Father of all things Himself.* But pray what relation has this Confounding of Two Persons with One, afterwards called *Sabellianism*, to the Doctrine of the Church of England? Which holds the Distinction of Persons, and the Subordination of the Son to the Father, tho' in Unity of Substance.

§ 28. Question the ninth, supposes the Church to teach the Doctrine of *Cerintus* concerning the Impassibility of the Word. We will propose the Doctrine of *Cerintus* as delivered to us by *Iren. p. 102.* and *Epiphanius, Heres. 28.* This Heretick supposed Jesus to be a meer Man, Born of *Mary* of the Seed of *Joseph*: that after His Baptism, Christ came down upon Jesus in the form of a Dove; but about the End of His Ministry, and the time of his Sufferings, Christ withdrew himself from Jesus, retiring thither from whence He came, and left that meer Man to suffer

\* Ἄλλ' ὁ αἰνὸς γε πάντων Πατήρ.

† Μὴ ὁμολογούντων τὸ υἱὸν τῷ θεῷ υἱὸν εἶναι τῷ δημιουργῶντι τὸ ὅτι τὸ πᾶν.

by himself, Christ who was Spiritual remaining Impassible. I think it is plain from these Words, that the error of *Cerinthus* concerning the sufferings of our Saviour, did not consist in making the Divine Nature impassible in it self, but in separating it from the Humanity, or Christ from Jesus at the time of His suffering; so that the Divine Person Christ Jesus, God and Man, did not suffer, but the bare Humanity forsaken by, and separated from Christ or the Deity. Whereas the Church of *England*, tho' it owns the *impassibility* of the Word as God in its first Article; yet acknowledging Christ Jesus to be one Person made up of God and Man never to be divided, in its second Article, and this Person to have suffered, does thereby teach us the inseparable presence and Union of the Word with the Humanity in its sufferings; which surely is directly contrary to the Position of *Cerinthus*, who divided both. And that the impassibility of the Divine Nature is a Primitive Doctrine, appears from *Iren. p. 250.* whose Words are these, \* *for as He* (meaning Christ) *was Man, that He might be tempted; so was He the Word that He might be glorified: the Word indeed resting in regard of the Tempta-*

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\* Ὡς περ γὰρ ἦν ἄνθρωπος ἵνα πειραθῇ, ἔπερ καὶ λόγος ἵνα δοξασθῇ. ἡ συσχάσεισι μὲν τὰ λόγος ἐν τῷ πειράζεσθαι, καὶ σαυροῦνται, καὶ ἀποθνήσκουσιν συγγινόμενος ὁ τῷ ἀνθρώπῳ ἐν τῷ νικᾶν καὶ ὑπομένειν, καὶ χρηστεύεται, καὶ ἀνίσταται, καὶ ἀναλαμβάνεται



tion, Crucifixion, and Dying of the Man; but present with and assisting Him, in regard of His Conquest, Patience, Goodness, Resurrection, and Ascension. Where it is plain that the weakness of Christ such as his Temptation, Crucifixion, and Dying is Attributed to the Man only, the Word resting or being unconcerned in it. But the Power of Christ, such as his Victory, Patience, &c. Attributed to the Word. If then Suffering be contrary to Power, and Pain to Rest, and Power and Rest be affirm'd of the Word, how can it be said that the Word suffered? Nay just before the above-cited passage, there is an opposition between Christ as Man, and Christ as Lord, or the Son of God: as Man He had no Comeliness, [ *indecorus* ; ] as Lord He is of a Beautiful countenance, [ *decorus specie.* ] As Man He was passible, [ *passibilis* ; ] as Lord, He is the mighty God, [ *Deus fortis.* ] Which opposition plainly supposes, that the might of the Divinity or Word as well as its Essential impassibility secured it from the sufferings, to which the Humanity was exposed: the Word then according to this Father was *impassible*.

§ 29. Question the tenth, says He, *where is the Holy Ghost directly called God or Lord in the Scripture, or most Primitive Writers?* I conceive tho' no place in either could be produced where he is called God or Lord in direct terms, yet if such things are spoken of Him, as can-

not be made out to belong to any other being than God Himself, it will plainly follow that He is God. Such are His Dwelling in a Temple, 1 Cor. vi. 19. *What, know ye not that your Body is the Temple of the Holy Ghost which is in you.* His being the joynt Fountain of Blessings with Father and Son, *Matth. xxviii. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and Rev. i. 4, 5. Grace be unto you, and Peace from Him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ.* His knowing the secrets or deep things of God, as *the Spirit of a Man the things of a Man, 1 Cor. ii. 10, 11.* But I will come to direct proof, which might be taken from my Answer to the first Question; and from *Acts v. 3, 4, 9.* where the reasoning supposes the Holy Ghost to be God; for says the Apostle v. 4. *Thou hast not lyed unto Men, but unto God.* In which Words there are only two beings supposed, against whom the Sin of Lying cou'd be committed in the Case of *Ananias, Man and God*: but it was not committed against Man; therefore it was against God, but it is said to be committed against the *Holy Ghost*, v. 3. therefore the *Holy Ghost* is God; for if *Man, Holy Ghost and God*, express three different Beings, how comes it that the Apostle did not say, *thou hast not lyed unto Men, but unto the Holy Ghost, and God*; or rather, if the *Holy Ghost*

*Ghost* be not *God* but a *Creature*, and *Creatures*, *as such*, are at an equal distance from the *Creator*; how comes it that the *Lye* shou'd be a Sin against one *Creature*, the *Holy Ghost*, and not against another, *Man*? since they both acted by the same *Divine Authority*. Sure it cou'd not be on the *Account* of any *innate accomplishments*, since the *Image of God in Man* sums up all such *Perfection*; conclude we then that the *Holy Ghost is God*. *Direct Proof* also might be taken from *2 Cor. 3. 17, 18.* for the *Holy Ghost's being Lord*. *Now the Lord is the Spirit*, — and we all are changed from *Glory to Glory*, even as by the *Lord the Spirit*; but I shall choose rather to add one *Argument* to the *Weight* of the former from *Psal. 139. 7, 8.* *Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend up into Heaven Thou art there, &c.* It is evident that *Omnipresence* is here affirmed of the meaning of these three *Terms*, *Spirit*, *Presence*, and *Thou*, now to know whose and what these *Spirit*, and *Presence* are, we must enquire into the *Person* meant by *Thou*; which will appear to be *Jehovah..* or *Lord*, *v. 1. 4.* and *God*, *v. 17, 19, 23.* so that the *Spirit* and *Presence*, are the *Lord Gods*. What then are these *Spirit* and *Presence*? First, I say that the *Presence* of the *Lord God* is one with the *Lord God*; for so *Exod. 33. 14.* *my Presence*

*sence* is rendred by *αὐτός* \* *Sept. I myself*, and *v. 15. thy Presence* by *αὐτός οὖ* *Sept. which Presence* is spoken of *Jehovah*. Secondly, the Spirit of the Lord God is one with the Lord God; for the Omnipresence affirmed of *Thou*, or *Lord God*, being equally affirmed of his *Presence* and *Spirit*, and it being impossible that there should be three separate Omnipresent Essences or Substances, it will follow that these three are *one* Essentially, and that the *Spirit* of the *Lord God* is *Lord God*.

§ 30. But here a Question may be Started, whether the Spirit of the *Lord God* be Substantially and Personally one with Him; or Substantially alone, and not Personally. For if the *Lord God* here understood, be the Father, and the *Spirit* be Personally one with the Father, nothing is proved about the *Holy Ghost*, which is a distinct Person from the Father.

In Answer to which I affirm that I know no one instance in Scripture in which the *Spirit of God*, the same with *thy Spirit*, is understood as Personally one with the Father of whom it is affirmed. If then it be not Personally one with Him, and yet is Omnipresent, and there can be no more Omnipresents than One, then will it follow that this Omnipresent Spirit is one with the

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\* See *Append. N<sup>o</sup>. vii.*



Father Substantially, tho' not Personally, and therefore is Lord God, there being but one Omnipresent, and one *Lord God*. The notion of *Presence* indeed is different, and is a Synonymous Term, standing for the very Person whose *Presence* it is, as appears from the abovementioned Citations out of *Exod.* 33. 14, 15. and may be confirmed from *2 Sam.* 17. 11. where the Original says of *Absalom*, *thy Presence go to Battel*, and our Translation very well renders, *that thou go to Battel in thine own Person*.

§ 31. As for most Primitive Writers, let *Iren.* be consulted *Lib. 5. c. 12. p. 416.* where *p. 229.* the Holy Ghost is called *God, Creator, Eternal.* The Words are these, \* *And again the* <sup>edil.</sup> *same Isaias says, for the Spirit shall come* <sup>Paris.</sup> *forth from Me, and I have made every Soul;* 15<sup>67</sup>. (*Isaias 57. 16. Sept.*) placing the Spirit properly in the same rank with God, but the Soul in the common Order of Created Beings; and calling it a *Work*. Now that which is made is different from that which made it: the Soul therefore is temporary, but the Spirit Eternal. From which Words we may draw the following Remarks. First, that the Terms used by

\* Καὶ πάλιν ὁ αὐτὸς Ἡσαΐας—φησὶ, Πνεῦμα γὰρ παρ' ἐμὲ ὕψελύσσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. τὸ πνεῦμα ἰδίως ὅτι τὸ διὰ τὰς, — ἢ ὃ πνοὴν κοινῶς ὅτι τὸ κτίσεως καὶ ποίημα ἀναγορεύσας αὐτήν. ἔτερον δὲ ἐστὶ τὸ ποιηθὲν τὸ ποιήσαν[τ], ἢ ἢ πνοὴ πρὸς καιρὸς, τὸ ὃ πνεῦμα ἀένναον.

the Father to explain the Prophet *Isaiab*, equally declare the *Spirit* to be God, as they do the *Soul* to be a *Creature*. For if ranking the *Soul* among *Creatures* expresses it to be a *Creature*, then ranking the *Spirit* with God expresses it to be God. Secondly, the inference which He makes plainly, supposes the *Spirit* to be the *Creator*, if we carefully review the whole reasoning, which amounts in Sense to this. The *Spirit* which comes forth from God is the *Creator*, and the *Soul* which is made by it is a *Creature*; now that which is made is different from that which made it, in Duration as well as Essence; therefore the *Soul*, which is made, is of a temporary Duration, and the *Spirit*, which made it of an Eternal. For if the Terms, *that which made it*, τὸ ποίῶν &c., relate to the God from whom the *Spirit* comes forth, and not to the *Spirit* coming forth, God and not *Spirit*, shou'd have been inferred in the Conclusion, as thus: *because the Soul which is made, is different from God who made it, therefore the Soul is Temporary, and God Eternal*. But because the *Spirit* is inferred in the Conclusion, therefore is it meant in the Premises; otherwise one thing wou'd be affirmed in the Premisses, and another be inferred in the Conclusion against all reasoning; therefore according to this Author, the *Holy Ghost* is God, *Creator*, and *Eternal*. Again He is said to be *before every Creature* 3.

p. 331. col. 1. \* *And that Wisdom also (which is the Spirit) was with God before any Thing was made, appears from (Prov. 8. 22.) The Lord Created me the beginning of His Ways: Therefore the Spirit Himself is no Creature, but real God; there being no Medium that we know of, between God and the Creature.*

§ 32. If then the Holy Ghost be God *Uncreated*, He ought without doubt, in Answer to the Eleventh Question, *to be invocated*. For if He is the Joint Fountain with Father and Son, both of Adoptive and Edifying Grace and Peace, as has been shewn from *Matth. xxviii. 19. Rev. i. 4, 5.* And if He freely and voluntarily, tho' Subordinate, dispenses to Men extraordinary Gifts as they are wanted for the Edifying of the Church, *1 Cor. xii. 11. All these worketh that one and the self same Spirit*, shall it be thought too much to ask Him for them, in Subordination to, and Union with the Father and Son? and to join Him with them, as the Object of our Petitions, who is United with them as the Author of our Happiness.

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\* *Quoniam autem & Sapientia, quæ est Spiritus, erat apud Dei ante omnem Constitutionem, per Solomonem ait, — Dominus creavit me principium viarum suarum, &c.*

§ 33. But to come to Scripture Proof, the Holy Ghost is called by the Name of *Wisdom*, according to *Theoph. ad Autol. Lib. 1. p. 21. edit. Oxon. and Iren. p. 330, 331.* for to this Divine Spirit they both apply *Prov. iii. 19. The Lord by Wisdom hath founded the Earth*; and *Iren.* the words of *Wisdom, c. viii. 22. The Lord Created me the beginning of His Ways, &c.* Now the Scripture supposes *Wisdom* to be the Object of invocation, for *Prov. i. 28. She says of Her self, then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me*; and *Prov. ii. 3. if thou criest after knowledge*; rather according to the Hebrew, *callest upon knowledge, εὖν γὰρ τὴν σοφίαν ἐπικαλέσῃ, Sept. and givest thy Voice for (rather to) Understanding, &c. καὶ τῇ συνέσει δῶς φωνήν σου, Sept. Rom.* to which the *Alexan. Copy* adds, *καὶ ὁ ἀκούων καὶ ἡκούσας μεγάλη τῇ φωνῇ, then shalt thou understand, &c.* If then *Wisdom* be the Object of *Invocation*, and *Wisdom* be the Holy Ghost, we need not doubt but the Holy Ghost has been, will, and ought to be invocated. Perhaps *Mr. Whiston*, will not allow these passages of Scripture to be meant of the Holy Ghost; but whether He does or no, this is certain, the above-cited Father so understood them, who must be supposed to have known every thing spoken of *Wisdom* in the Book of *Proverbs*; to have found nothing in the  
 Doctrine



Doctrine concerning Her, that was inconsistent with their conceptions of the Holy Spirit ; otherwise they cou'd never have understood the Term *Wisdom* of Him, and therefore must have thought it both Lawful and their Duty to call upon the Spirit.

§ 34. But since Mr. *Whiston*, gives Me the Liberty of the *Ante-Nicene* Ages to Answer this Question, I will give Him a Quotation out of \* *Origen*. in *Jerem.* p. 173. *Who hath so Thirsted after the Holy Ghost, as to say, as the Hart panteth after the Water Brooks, so panteth my Soul after thee, O God? Psal. xlii. 1.* where the aspiration or Prayer to God, as the Fountain of Life, *Psal. xlii. 1.* is applied to the *Holy Ghost* as *God*.

§ 35. Quest. 18. I don't know what Authorities Mr. *Whiston* has met with, that may make him conclude the Church not to Hold the Father to be greater than the Son. For tho' it Believes an Equality in <sup>m<sup>n</sup></sup> *n<sup>r</sup>* *Whis.* Nature, yet does it not deny a Subordina-<sup>tion</sup> *Any* tion of Persons, nor the Father to be great-<sup>er</sup> *our p.* er than the Son in this respect, that He <sup>67.</sup> is a Self-Originated and Independent Subsi-

† Τὸς ἕτως ἐδίψησεν ἀγίον πνεῦμα, ὥς ἐάν εἰπῇ, ὅτι τρέπον ἐμποδεῖ ἢ ἐλαφθῇ ὅτι τὰς πηγὰς ὅς ὑδάτων, ἕτως ὅτι ποδεῖ ἢ ψυχή μου πρὸς σε ὁ θεός.

stence, and the Fountain of Being to the  
 Son; who will be always so much less than  
 the Father, as Dependency is than Independ-  
 ency, and that which is Derived is less than  
 that which is self Originated. But to shew that  
 an *Equality* of Nature and Power is con-  
 sistent with the Appellations of *greater* and  
*less*, I will make use of a very plain and  
 familiar instance taken from Scripture, *Gen.*  
*xli.* where we learn that *Joseph* of the same  
 Nature with *Pharaoh* King of *Egypt*, and  
 in that respect *Equal*, was advanced by  
 that Prince to the Administration of the  
 Government, and invested with His whole  
 Authority and Power both in relation to  
 the Monarchy and the Royal Family,  
 for says He, *v. xliv.* *I am Pharaoh, and*  
*without thee shall no Man lift up his Hand*  
*or Foot in all the Land of Egypt, and ver. xl.*  
*Thou shalt be over my House, and according*  
*unto thy Word, shall all my People be Ruled.*  
 He in the mean time reserving nothing to  
 Himself, but only the Superiority in the  
 Throne, as being the Independent Root of  
 the Monarchick Power which *Joseph* enjoyed  
 by derivation from Him; for adds He *v.*  
*xl.* *only in the Throne will I be greater than*  
*Thee.* If then *Pharaoh* was greater than  
*Joseph*, tho' they were both *Equal* in Na-  
 ture and Power; can it be hard to conceive that  
 the Father should be greater than the Son, *Joh. xiv.*  
*28.* tho' both *Equal* in Nature and Power; as  
 being

being the Origin of the Son, and the Fountain of Power derived to Him? The comparison wou'd have been more just, had it been taken from the Son of a King, who receives both his Being from his Father, and an Unlimited Power of Administring under Him: But even then the Indivisibility of Essence cou'd never have been represented. However such as it is, it proves the thing it was brought for, that *greater* and *less* are consistent with *Equality*, and it may be a difficult thing to shew that this Idea of *Greatness* is excluded out of the meaning of St. *John's* Expression, *my Father is greater than I*.

§ 36. That the Son was Ignorant of the Day of Judgment I believe is owned by all, who acknowledge the Scriptures. Yet since *Omniscience* has been above proved to be an attribute of *Wisdom* or the *Word*, let Mr. *Whiston* shew that Ignorance belonged to the Son in any other respect; than that of His Created Nature.

§ 37. p. 44. He endeavours to justify the account of our Saviour's Trial and Condemnation, which is delivered in the Constitutions, in a manner different from that in St. *John's* Gospel, by saying the like small Varieties are in the undoubted accounts of the Four Gospels. It is true indeed different Writers, who have their Information

tion different Ways, nay Eye-Witnesses of the same Facts, may thro' Weakness of Memory, and too loose an Observation, record Facts with Variety of Circumstances, which others may contradict who are better informed, and of a more Faithful Memory, and greater Curiosity, but that the same Eye-Witness shou'd so easily mistake in the same Fact, especially of importance, and the strongest Impression, such as the Tryal of his Dear Master, in whose Bosom He lay as the Favourite Disciple, is what cannot so readily be assented to. St. *John* indeed did not make that Discourse Himself in the Constitutions, *Lib. 5 c. 14.* yet was it delivered in His Name as one of the Apostles that is said to have been present : and therefore it did concern Him and *Peter* who were the only Eye-witnesses of the Facts, to have Corrected the Circumstantial mistakes, or if they were no mistakes, then wou'd it have become St. *John* in Writing his Gospel, afterwards had his Memory failed Him, to have consulted the Authentick record of the Constitutions delivered by the Apostles, or the Copy of them, in the Asiatick Churches, and not to have suffered two such different accounts to have been Published to the World by his own Authority. But surely the Apostle was too much Enlightned and too Careful to fall into such forgetfulness and neglect ; and there-



therefore the Story of the Constitutions must be Spurious.

§ 38. p. 45. He mentions the Original Constitutions of the Apostles preserved by *Epiphanius* concerning *Easter*. It is probable He will say something in his Essay on the Constitutions to confirm its Authority; otherwise the difficulties raised against it, must still continue in their full Force.

§ 39. p. 46. He is of Opinion that the Tenth Part of Texts of Scripture, and Ancient Testimonies cannot be brought for the Doctrine now Current, that are for the *Arian*. If by the *Arian* Doctrine He means that which denies the Eternal Existence of the Son of God, I cannot agree with Him. But if He means that which Teaches the *coming forth* of the Son to be the Beginning of all things, then I say tho' the Son be called *πρωμα*, *χρισμα* &c. in respect of p. 110. this *coming forth*, and of a Created, intellectual Nature, which He is supposed by some to have assumed at the beginning of the Creation, as the first Fruits of it; and tho' it be granted that He is oftner mentioned in Scripture, (which yet may be questioned) and in the most Ancient Fathers, in relation to His *coming forth*, and Created Nature, than His Eternal Subsistence; yet does not this prove that the Doctrine  
of

of His Eternal Existence is false, but only that he is more frequently spoken of in respect of one than the other: For would it not be a very odd Conclusion, which I believe no *Arian* can agree to, tho' a *Socinian* might, to say, That, because the Son is oftener mentioned in the Four Gospels as Son of Man, than \* Son of God, that therefore he is not Son of God? Surely where a Person has different successive Manners of subsisting, and is composed of different Natures, it would be more reasonable to enquire into the Cause, why it is more frequently spoken of in relation to one manner of Subsistence and Nature than another, which I think cannot be difficult to one who has look'd into the Oeconomy of Providence. For if the Creature could not have been made, preserved and been happy, except the Word had limited its Immenfity, and come forth into a manner of Subsistence proportioned to the Nature and Capacity of the Creature that was to be formed, preserved and made happy by him; and if the Redemption of the World could not have been effected, but by the Incarnation of the *Logos*, and his becoming Man; then is it evident that it concerns us more to know him in this State of Humility and Condescention, than in that of his natural Immenfity and original Exaltation: Since it is owing to his Humility that

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\* See Append. N°. IX.

we are Made and Redeemed, neither of which could have been, had he never descended from the sublime Condition of his natural Greatness.

§. 39. I would willingly ask the Author why he denies *Invocation* to the Holy Ghost in this Page, when he allows him to be worshipped in the Forms of Baptism, Doxology and Blessing, which suppose him to be the joint Fountain of Good with *Father* and *Son*.

§. 40. P. 28. 75. confirm the Judgment I made in a former Letter, concerning the probable Ground of Mr. *Whiston's* falling into the *Arian* Scheme, namely, the Notion he had gained from Scripture-Prophecy of the over-spreading of Anti christianism in the earlier Times of the Church, and the dissatisfaction he might find in the ordinary Explications of Commentators.

§. 41. I come now to his Suspicions concerning *Athanasius*. One would have thought that when he attacks the Reputation of a Father so generally admired for near Fourteen Hundred Years, and gives him one of the blackest and worst of Characters, he should have brought very good Grounds for the Suspicions he insinuates, least he be convicted and condemned out of his own Mouth, and fix that Character on himself which he would  
I upon

- upon the Father, of treating his Adversaries
- with the most Unchristian Names, p. 100.
- I will consider some of the most material of those Suspicions, and leave them to your cooler and more sedate Reflexions to judge, whether they be so well grounded as to animate a Calm and Even Reasoner to that degree of Zeal which Mr. *Whiston* discovers against the Great *Athanasius*.

§. 42. P. 100. §. 4. He falls upon *Athanasius* for his reproachful Account of the Origin of the *Melitians*, and opposes to him the Authority of *Epiphanius*, who sets that Story in a different Light. Methinks Mr. *Whiston* should have observed, that the ancient Ecclesiastick Historians give a contrary Account to that of *Epiphanius*, and he should have weakened their Authority by shewing us either that they were ill acquainted with the Matter of Fact, and Strangers to the Story as told by *Epiphanius*; or if they were not, that either Prejudice or want of Judgment or Sincerity, determined them to a representation that was contrary to the Truth, and that this contrary Representation was owing to no other Originals, than the Writings of *Athanasius*. For if the contrary should be true, that those Historians were well acquainted with the *Melitian* Story, as recorded by *Epiphanius*, that they were Men of Judgment, Sincerity, and without Prejudice; and that the Facts they tell



us did not solely rest on the Authority of *Athanasius*, all which ought to be supposed till the contrary be proved: And yet notwithstanding all this, represented the Matter as we find it in their Writings, it will plainly follow, that *Athanasius* his Account of the Origin of the *Melitians*, as supported and confirmed by the Ecclesiastick Historians, ought more to be regarded than the single Testimony of *Epiphanius*. The Council of *Nice* indeed dealt more gently with *Melitus* and his Followers than they did with the *Arians*: But this does not infer a Suspicion, that He was less Criminal than *Athanasius* has represented Him. *Melitus* had a very great Party in *Egypt* entirely devoted to him, who were rather Schismatics than Hereticks. It is no wonder then that a People charged with lesser Crimes than the *Arians*, should be better treated than they were; and their Leader, however guilty he might be of the Facts alledged against him, be spared for their Sakes, and the Peace of the Church; the Synod declaring at the same Time, that according to the Severity of Ecclesiastick Discipline, his Crime deserved a more heavy Punishment.

§. 43. *Ibid.* §. 5. He tells us, that *Athanasius*'s Treatises *contra Gentes*, & *de incarnatione*, contain, so far as he can judge, in a manner the same Doctrines that he afterwards so violently opposed under the Notion

of *Arianism*. I will cite Two or Three Passages out of these Treatises, by which we may judge our selves of this Father's Mind. The First is taken out of his *Orat. con. Gentes*, p. 39, where he speaks of the Word thus, \* *Who is different from the Things that are made, and from every Creature*: Which is directly against the *Arian* Position, that the Word is a Creature. The Second Passage is out of p. 40. of the same Discourse: † *But God is Being, therefore His Word is Being*. Where the Word is called *Being* in the same Sense that the Father is; therefore he must be Eternal and necessary like the Father. The Third is from the same Page, || *Who made all Things by his Eternal Word*; in which the *Eternity* of the Word is affected by *Athanasius*.

§. 44. But before I proceed any farther, I must do Justice to his 20th Question, p. 11. *Why the Disputants for the common Notions, never state and prove the meaning of the Words they use and reason from?* Such as ἀίδιον, κτίσμα, γεννῆτος; which being used in Terms, or something equivalent to them in the foregoing Citations, must be explained according to the Meaning of *Athanasius*: For indeed, as Mr. *Whiston* well observes, the whole Contro-

\* Ὃς ἄλλο μὲν ὢν ἢ τῶν γεννητῶν καὶ πάσης τῆς κτίσεως.

† Ὁ δὲ θεὸς ὢν ὄντι — διὸ καὶ ὁ τέτε λόγος ὢν ὄντι.

|| Τῷ ἑαυτοῦ καὶ αἰδίῳ λόγῳ ποιήσας τὰ πάντα.

versie turns upon the right stating the same.

§. 45. First then I will give the Notion of *γεννητῶν*, the Things that are made (which I take to be of the same Import with *πάσης ὁ κτίσεως*, every Creature) as it is explained p. 40. The Nature of the Things that are made Subsists out of nothing; *γεννητῶν ἡ φύσις---ἐξ ἐκ ὄντων ὑποστάσις*; But the Son is *ἄλλῃ*, different from these Things, therefore the Son is not a Creature, or made out of Nothing. To *ἐκ ὄντων*, Nothing, the Origine of the Creature, is opposed by *Athanasius* God the Father in his Name *ὢν*, the Origine and Source of the Word or Son; which Name *ὢν* declares him who sent *Moses*, *Exod. 3. 14.* to be the True, Necessary and Eternal God, or Being it self, in opposition to pretended Deities who are said to be worse than Nothing, *Isa. 41. 24.* or to proceed from Nothing. From God the Father considered as *ὢν*, Being, comes the Word as *ὢν*, Being, in Contradiction to the Production of other Beings, *ἐξ ἐκ ὄντων*, out of Nothing, which shews the Son to be Being it self, in the same Notion as it is applied to the Father. The Son therefore being *ὢν*, or Being it self, and by his Nature incapable of ceasing to be, is communicated to the Creature made *ἐξ ἐκ ὄντων*, out of Nothing, and naturally tending to its Original Nothing, to preserve it in its Being; and is therefore well called *ἄιδις λόγος*, the Eternal Word, the Term *ἄιδιος*, Eternal, importing the same with *ὢν*.

By Being, and is opposed in this Place to the flux Nature, ἡ φύσις ρευστή, of Created Things. The like Reasoning is used p. 51. de Incarnat. \* *Man is naturally Mortal, as being made out of Nothing: But through his likeness to Being* (the Name of Father and Son) *he might have restrained his natural Propensity to Corruption.* And a little after, † *For by reason of the Word that was present with them* (meaning Men) *natural Corruption should never have approached them.* I think these Instances out of both Treatises, and the Terms thus explained will convince us that the Doctrines opposed by *Athanasius* after the *Arian* Controversie, were different from those which he taught himself before it.

§. 46. P. 101. (6.) He begins to list the Story of *Arsenius*, as told in favour of *Athanasius*, and makes One small Mistake, in saying *Arsenius* wrote his Letter after he was produced before his Judges; when that Letter was written before according to the Order of Facts told by *Athan.* vol. 1. p. 185, 188. He says, it appears utterly incredible that he should ever be charged with the Murder of a Person, who yet, if *Athanasius* says true, must

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\* Ἔστι μὲν γὰρ κατὰ φύσιν ἀνθρώπου θνητός, ὥτε δὴ ὅτι ἐκ οὐλῶν γεγονώς. διὰ δὲ τὴν πρὸς τὸ ὄντα ὁμοιότητα, ἡμβλυνεν αὐτὸν κατὰ φύσιν φθορὰν.

† Διὰ γὰρ τὸ συνόντα τέλει (ἀνθρώποις) λόγον, καὶ ἡ κατὰ φύσιν φθορὰ τούτων ἐκ ἡγίστης.

have



have been known by all the World to be still alive. But in Reply I say, First, That if the Accusation brought against *Athanasius* was False and Villanous, and the contrary is not yet made out, we may easily conceive how the same Malice which forged it, might industriously support it, notwithstanding its being confuted. It is no new Thing in our own Times to have detected Lyes impudently maintained and asserted for Truths. 2dly. The World at this Time was so great a Part *Arian*, and so few could be Eye-Witnesses of what passed at the Council, that it is no Wonder the People believed as the Managers on their Side represented Things to them. But 3dly, *Arsenius* his being Alive was known to, or believed by a great Part of the Christian Church: Or otherwise how could the *Sardican* Fathers have asserted him to have been Alive in their Synodical Epistle, *Theod. Eccl. Hist. p. 77.* the Preface to which informs us, that the Synod was composed out of different Nations, both Eastern and Western. The Synod of *Alexandria* also, held some few Years before, *Athan. Apol. p. 131.* assert the same Thing with this additional Circumstance, that *Arsenius* was desirous of being admitted to Communion. Surely both these Synods, the *Alexandrian* especially, which could be best informed of the Truth of the Fact, cannot be supposed to have made so publick and solemn a Declaration on slight Evidence. However this is certain,

tain, their Testimony is, for ought yet appears, as good for the Life of *Arsenius*, as that of the *Arians* is against it,

§. 47. Again, He suspects the Letter which the Emperor sent to *Athanasius*, in which he cleared him of the Death of *Arsenius*, to be forged by *Athanasius*; and that for this Reason partly, because *Constantine* soon banished him afterwards. Indeed had no particular Reasons been assigned of his Banishment, or had the improbability of those Reasons been made to appear, such a Suspicion might have had some Ground; but since the particular Reasons are told us by Historians, and those Reasons are not proved to be improbable, the Murdering of *Arsenius* ought not to have been suspected to have been the Cause of his Banishment. *Socrates* mentions Two different Reasons that were given for his Banishment; some said it proceeded from an Accusation brought against Him for threatening to prevent the Exportation of Corn out of *Egypt* to *Constantinople*. So says the Synod of *Alexandria*, *Athan. Apolog. p. 132.* And *Theodor. Hist. Eccles. lib. 1. c. 31.* Others imputed it to the Policy of the Emperor, that by removing *Athanasius*, who obstinately refused to communicate with *Arius*, He might restore Peace and Unity to the Church. *Sozomen* takes notice of this last Reason, *Lib. 2. c. 28.* tho' he inclines to another, the Calumnies of his

His Enemies, who had perswaded the Emperor that He had broken the Chalice. But which soever be the true Reason, none of them insinuate the Murder of *Arsenius*, as any ways alledged for a Reason of His Banishment, but represent Him as perfectly Purged of that Crime before the *Synod*.

§ 48. As for His withdrawing Himself from the Council, the Reasons given by *Sozomen* are, His diffidence in His Judges His Enemies, and the fear of being Assassinated; which Mr. *Whiston* must know has been and may be the Case of good Men, whose Misfortune it is to be sometimes Oppressed with Noise and Faction. The same Author also acquaints us with the Reasons of His Condemnation, among which nothing is said of the Murder of *Arsenius*.

It is indeed strange, and I cannot but take Notice of it, that this Learned Gentleman shou'd take upon Him to Question the Truth and Reasons of Facts that have been done for near Fourteen Hundred Years backwards, without the Authority of One Writer, for those He wou'd insinuate. Is it probable, or rather possible, that the Earlier Ages shou'd be so unacquainted with their own Actions, as to be obliged to Posterity for the secret of them? or if they were so Ignorant, what can be the means that cou'd

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make us so knowing? in Short, this Liberty of Commenting upon past Facts tends directly to the overturning the Truth of all History, which is no longer such as our Fathers have delivered it, but as we are pleased to make it.

§ 49. P. 102. § 7. I will pass by His looking upon *Athanasius* as the fore-runner of Anti-christianism and Anti-christ, p. 99. 109. His Unchristian Reflection upon St. *Anthony*, so much admired and spoken of by Pious Fathers, in making Him to be much the same to *Athanasius*, as the false Prophet will be to Antichrist, namely an Author of Lying Wonders to give Credit to the *Athanasian* Cause; and this Principally as it seems, because the Miracles and Stories recorded of Him, are to the disadvantage of *Arianism*, which is not yet proved to be the True Doctrine.

§ 50. As for the Story of *Balacius* and the Cloke, methinks Mr. *Whiston* shou'd not have slighted what is said upon it in the *Monitum in Antonij vitam*, which I suppose Him to have read.

§ 51. P. 103. In Answer to Suspicion the Ninth, I will observe that *Ruffinus* agrees with *Athanasius* in the manner and place of the Death of *Arius*. For thus says *Ruffin*,  
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\* He retired to a Publick place of Easement, where while He sat, His Entrails and all His Bowels came out, and were discharged into the draught; and thus Athanasius, in Epist. ad Serap. || He withdrew to a convenient place to Ease Nature, and (as it is Written Acts i. 18. Falling flat upon His Face He burst asunder in the midst) so He suddenly fell down, and immediately expired. Secondly, they agree in the Person who was Bishop of Constantinople, and put up His Petition and Prayer against Arius, which was Alexander. But Ruffinus differs from Athanasius and the Historians, First in the Day of the Death of Arius; all these making it to be the Saturday immediately preceeding the Sunday appointed for His admission to Communion; Ruffinus, the very Day it self as He was going to be admitted. Secondly, in the time of the Day; Ruffinus says it was the Morning; Athanasius with the Historians the Evening. Thirdly, concerning the Person of the Emperor then Reigning; Ruffinus, says it was Constantius; all the rest, Constantine. Is it fit then that in the matters in which they differ, the Sole Testimony of Ruffinus shou'd be admitted against

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\* Ad publicum Locum declinat, ubi cum sederet, intestina ejus atque omnia viscera in secessus cuniculum defluxere.

† εισήλθεν εἰς δάκας ὡς διὰ χρεῖαν τῆ γαστρός, καὶ ἔξαισεν κατὰ τὸ γεγενημένον, πηνὴς γενόμενος ἐλάκησε μέσος, καὶ πσῶν ἐνθὺς ἀπέψυξεν.

the joint Testimony of *Athanasius* and the Historians? or since both sides agree in the Circumstances of His Death, is *Athanasius's* Story so contrary to *Ruffinus's*, as one wou'd be apt to imagine from Mr. *Whiston's* Words?

§ 52. What Occasion *Athanasius* might have for repeating this Story notwithstanding its Notoriousness, may be easily conceived by those, who know how much the *Eastern Church* was *Arian*; and how an accident of this Nature might be industriously denyed by Men of design. For they who cou'd affirm *Arsenius* to be Dead, when according to the best records, He was proved to be alive, might easily frame another Story of the Death of *Arius*, than what the same Historians Unanimously agree in.

§ 53. As for the Caution of *Athanasius* in relation to his Epistle, if his own reason of that Wise Conduct is not to be Believed, I know not who is capable of giving us a better,

§ 54. P. 105. § 13. He makes Objections to the Epistle of *Dionysius of Alexandria*. The First is, that it is different from the Style of the Third Century, Principally, as I understand Him, on these Two accounts, because it is for the *ἁγιόδοξοι*, and the *Eternity*

ty of our Saviour. But He shou'd be put in mind that the *Eternity* of the Son cou'd be no strange Doctrine to the Third Century, because it has been proved to have been Taught in the Second. And that *Eusebius* of *Cæsarea*, whose integrity and abilities Mr. *Whiston*, has a good Opinion of, p. 103. (8.) in His Letter to the Clergy of His Diocese, *Socrat. Lib. 1. c. 8.* speaks thus concerning the Term *ὁμοούσιος* or *Consubstantial* which He had approved of in the Nicene Creed. \* *We know that some Eloquent and Excellent Bishops and Authors among the Antients in their Theological discourses concerning the Father and Son, have used the Term Consubstantial.* Now the Nicene Council was held *Anno Dom. 325.* about which time *Eusebius* seems to have Written His Letter. How is it possible then that the Term *ὁμοούσιος* *Consubstantial*, shou'd be used by some of the *Antient* Bishops, the *παλαιῶν*, if it was Foreign to the way of Writing in the Third or upper Centuries? or how cou'd those Fathers who Wrote between the beginning of the Fourth Century, and the Sitting of the Nicene Council, be called *οἱ παλαιοὶ* the *Antients*. It is then without doubt true that it was no New Term, but such as might well

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\* Τῶν παλαιῶν πρὸς λόγους καὶ ὁπφανεῖς ὁποκόπως καὶ συγγραφὰς ἔγνωμεν ὅτι τὸ ὁμοούσιος καὶ οὕτως Θεολογίας τὰ ὁμοούσιος συσχησμένους ἀνόμωσι.

be used by *Dionysius* of *Alexandria*; and is no Argument against the Truth and Authority of the Epistle. The Second Objection is, that it is omitted by *Eusebius* in his Account of *Dionysius*. Mr. *Whiston* shou'd have remembered that *Eusebius* in his *Eccles. Hist. Lib. 6. c. 46. Lib. 7. c. 26.* acknowledges there were many Epistles of *Dionysius* not mentioned by him in particular; and why might not this to *Dionysius* of *Rome*, be one of the Number? *St. Basil* admits of it as genuine in the Epistle cited by Mr. *Whiston*, and uses it as an Argument of the unsettled notions of that Father, that the *δυσκολία* which He sometimes disallows of, is asserted by Him, in His Letter to His Name-fake *Dionysius* of *Rome*.

§ 55. Whether He contradicted the Council of *Antioch* in this Assertion, and the *Nicene* and the *Antiochian* Councils contradicted each other; Whether the Term *δυσκολία* was used by them in one and the same Sense, and not according to the different meanings put upon it by *Athanasius*, *Hilary* and *Basil*; and whether the explication of these Fathers be a Witty Reconciliation, and not the Truth of the Matter derived to them by tradition, will I believe, be a very difficult thing for any one to shew.



§ 56. (14.) As for the Quotation from *Theognostus*, the Truth of it may be proved out of the same Chapter of *Photius*, that is brought by Mr. *Whiston* against it. *Athanasius* when He Cites the passage against the *Arians*, confesses *Theognostus* to have spoken some things before of the Son that sounded Heterodox, but that He did it \* by way of Objection. *Photius* in his account of this very Book out of which the passage was taken, affirms the Heterodox Expressions of *Theognostus*, but wont allow of the Apology made for Him, that He did it || by way of Objection. Hence I think it appears, that the Apology of *Athanasius* for that Father is hinted at by *Photius*, since the Apologetick Terms, ἐν γυμνασίας λόγῳ, used by *Photius*, seem plainly to be taken from those of *Athanasius*, ὡς ἐν γυμνασίᾳ, p. 230. Vol. 1. it must follow then that *Photius* had read the Quotation from *Theognostus* as it stands in *Athanasius*, at the Foot of which Quotation the Apologetick Terms ὡς ἐν γυμνασίᾳ are placed; and if it had not been in His Copy, He must have taken notice of it as either omitted by the Transcriber, or imposed upon *Athanasius*, or forged by Him; but He says nothing at all about it; therefore it must be grant-

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\* ὡς ἐν γυμνασίᾳ.

|| Ἐν γυμνασίας λόγῳ.

ed that He found it in His Copy ; and so it is no suspected Quotation as it stands in *Athanasius*.

§ 57. Again *Photinus* tells us, that *Theognostus* in His Seventh Book of *Hypotyposes* \* *Writes more Orthodoxly, as of other things, so especially of the Son about the End of the Book.* If then He cou'd Write more Religiously or Orthodoxly of the Son in the Seventh Book, can it be thought strange that He shou'd drop something in the Second Book, that shou'd be agreeable to it? it is then my Opinion concerning these Fathers, and it is due to their great Character, that they were not so weak and unsettled, as to be Guilty of the Contradictions charg'd upon them, but that the difference of Style is owing to the Old Orthodox Doctrine of the Church, which shews us the Son in Two different Conditions, in the One as Eternally subsisting with the Father, in the Other, as coming forth to be the Beginning of the Creation.

§ 58. P. 107. (16.) I say, if *Hosius* was forced by long Vexation and trouble to assent to, and Subscribe the *Sirmium Creed*, *Athanas. Hist. Arian ad Monach.* § 45. *Sozom. Lib. 2. c. 31.* *Sozom. Lib. 4. c. 6.* As the

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\* Εὐσεβίῳ πὺς περὶ τῆς ἑτέρας διαλαμβάνει, καὶ ἄλλῃ περὶ τῆς τέλει τῆς λόγου, περὶ τῆς ὕλης.

*Easterus* who were capable Judges affirm, then did He not draw it up, as *Hilary* is supposed to mean ; who, tho' a *Western* Writer, yet cou'd give us no Tidings of His Recantation in His Book *de Synodis*, where He so severely treats Him, because according to *Cave* in His *Hist. Lit.* it was Written before the Death of *Hosius*. The same may be said of *Phæbadius* who Wrote His Treatise against the *Arians*, while *Hosius* was alive, as is evident from the Conclusion of it, where are these Words. \* *For either He Errs now, (meaning Hosius,) or always Erred before — but what if He is of different Sentiments now, and Defends that which He Condemned before? — or if He thinks right now, what shall we Judge of them who were Baptized by Him, &c?* where the Terms, *He Errs Now, He thinks Now*, plainly suppose Him to be alive ; how then cou'd *Phæbadius*, if *Hosius* was alive, insert an Account of His Recantation at His Death? as for *Marcellinus* and *Faustinus*, there are some Blemishes in their Characters, which may make it as difficult for us to admit their Testimony, as it is for *Mr. Whiston* that of *Athanasius*. However if *Athanasius* shou'd be mistaken in this matter,

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\* *Quia aut nunc errat, aut semper erravit — Quid si diversa nunc sentit & Quæcunque ab eo retrò damnata fuerant, defenduntur? — aut si nunc recte, Sci. sentit, Quid de his Opinandum est qui ab eodem signati, &c.*

it wou'd be no more a *reflection* of *His fidelity*: than the like mistake wou'd be in any other Historian, who might be impos'd upon, or mis-informed about a Matter of Fact.

§. 57. Here I shall leave off, believing myself to have touch'd upon some of the most material Points in the Historical Preface. It was the Air of Assurance in that Gentleman's Writings that Oblig'd me to Examine into the Ground of it; how well I have succeeded do you judge for me, nor suffer your Friend, tho' He holds the Truth, to do it upon Reasonings that cannot be Justified, &c.



THE  
APPENDIX.

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[ Numb. I. ]

*A short Extract out of St. John's  
Gospel of the Jewish Notion of the  
Messiah in our Saviour's Time.*

JOHN i. 49.

**R**ABBI, *thou art the Son of God, thou art the King of Israel.* The Person of whom this was spoken, was Jesus Christ, who is called by *Andrew, v. 41. The Messias;* and by *Philip, v. 45. Him, of whom Moses in the Law and the Prophets did write.* So that it is evident, the *Messiah* spoken of by *Moses* and the Prophets, was according to the Doctrine of those Times, *The Son of God, and King of Israel.* Which is confirmed *Mat. 26. 63.* where the High Priest adjures Jesus to tell him, *Whether he be the Christ the Son of God.* And *Luke 23. 2.* in which they accuse him for saying, *That he himself is Christ the King,* that is, King of Israel; for so *Pilate* understood them, as appears by his Question put to *Jesus, v. 3. Art thou the King of the Jews?* In both which Places, *the Son of God and King of Israel* are

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used as the common explicatory Notions of the *Messias*, or *Christ*. I will consider the meaning of the First of these Titles, *Son of God*, which I say imports more than an Adoptive Son. For if it does not, and the whole Nation of the *Jews* were Adoptive Sons; Why did *Nathaniel* give him this Title upon the Miracle he did, when he knew it belong'd to Him as a *Jew* before? Or how could he deserve Death in claiming a Name, *John* xix. 7. which every *Jew* had a good Right to? Say we then, that it was understood in a more eminent Sense, than could possibly be applied to a bare *Jew*. But what is that Sense? *St. John* will tell us, *Chap. v.* where upon our Saviour's Saying, *ver. 17.* *My Father worketh hitherto, and I work* the *Jews* sought to kill him, because he call'd God his proper Father, *παλleg. ιδιου*, *ver. 18.* which Words teach us, that they thought the *Messias* to be the Son of God in a Proper, not an Adoptive Sense; and that it was Blasphemy and Death for any Person besides Him to usurp that Title; and that therefore Jesus Christ taking to Himself that Title, or calling God his Proper Father, when he was not, as they thought, the Person of the *Messias*, was worthy of Death; concerning which, see also *John* xix. 7. But if we would further know what an Excellency of Nature was believ'd by the *Jews* to be deriv'd to the *Messiah* from his being the Proper Son of God,

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the remaining Part of the 18th Verse will tell us in these Words, *making himself equal with God*, namely, an *Equality* with the Father. For except it had been the current Doctrine of those Times, that the *Messiah* as the *Proper* Son of God was *equal* to God; How could it have enter'd into the Hearts of the *Jews* to accuse Jesus for assuming an *Equality* to God, when He only asserted *God to be his Proper Father*, or Himself the *Messiah*? Conclude we then from *Jewish* Reasonings of the first Age of Christianity, that the *Messias* is the *proper* Son of God the Father, and *equal with him*; *equal* because *proper*; as the *proper* Off-spring of a Man is *equal* with Him in Nature. If then the *proper* Son, and *equal* with the Father, then *God*; for so according to the same Reasonings is the *Messiah* believ'd to be *Chap. x.* as will appear from what follows: Christ says of himself, *ver. 30. I and my Father are one.* This imports two Things, 1<sup>st</sup>, That he was the *proper* Son of God; 2<sup>dly</sup>, That as such He was *one* with him; much the same that He was judg'd to mean *Chap. v. 17, 18.* which has been above explain'd. Upon this Declaration of his *Unity* with the Father, they took up Stones to stone him for *Blasphemy*, *ver. 31, 33. because that He, being a Man, made himself God.* Which Inference or Reasoning does not suppose that they were offended at Him for saying that the *Messiah* or *proper* Son of God was

was *one* with the Father, and consequently God; but for that He made himself the *Messiah*, or *God the Son*, in saying, *I and my Father are one*; when, as they thought, He was a bare Man; and for which he was condemn'd by them at last, *Matt.* xxvi. 63, 64, 65, 66. *John* xix. 7. so that the Premises convince us of two Things according to the Doctrine of those Times, 1<sup>st</sup>, That the *Messiah* was to be *more than a meer Man*; 2<sup>dly</sup>, That he was *God*. For otherwise, since there are different Kinds of *Unity*, how could they have infer'd from our Saviour's asserting himself to be the Son of God, and *one with Him*, that he made Himself *God*, except it had been a notorious Truth concerning the *Messiah*, that He was in such a Sense the Son of God, and *one with Him*, as to be Himself *God*? Or how could it have been adjudg'd a Fault for a meer Man as such to affirm of Himself the Prerogatives of the *Messiah*, except it had been known, that the *Messiah* was to be more than a meer Man? And indeed our Saviour's Apology justifies this Reasoning; for he does not deny that the Consequence of his Assertion makes Him to be *God*, but infers his Right to that Name by proving Himself the *Son*, which would be no Argument, were it not an allow'd Truth that the *Son of God* was Himself *God*. His Argumentation is thus: If Persons instructed by the *Word*, are called *Gods*;



**Gods**; much more am I, whom the Father has sent, *the Son of God*? Which, as I observe, does not prove the Thing intended, his being *God*, except it were a known Truth that the *Son of God*, or *Messiah*, was *God*. Upon which Supposition, the Reasoning is compleat as follows; if Persons instructed by the *Word*, are in a certain Sense *Gods*, because Adoptive Sons; much more I *the Word* am *God*, because *God's proper Son*. And then He appeals to his Works for the Truth of his first Assertion, *I and my Father are one*, by saying, *believe the Works, that ye may know, and believe, that the Father is in me, and I in him*, ver. 38. well, it is prov'd, some may say, that the Son of God is *God*; but what is the Godhead that you attribute to the Son? *1st*, I say, that the Godhead attributed to the Son is as much superiour to the Godhead spoken of bare Men, *Psal. lxxxii. 1, 6.* as the *proper Son of God* is superiour to Adoptive Sons. *2dly*, If the Son of God be, as has been above proved, the *proper Son of God*, or of the same Essence with the Father, as the Term supposes; (otherwise how could he be call'd *proper*?) And if He be *equal* and *one* with the Father, which must be understood in the highest Sense possible, as unavoidably following from the Excellency and Indivisibility of the Divine Essence; Then will it follow that He is *God* in the truest and strictest Meaning of the Word. Which will help us, as a further

ther Advantage of this Reasoning, to a right Conception of the Difference of Unions, mention'd *John xvii.* between the Father and Son, and God and the Church. Which tho both spoken of in the same Terms, yet are as different, as the Persons are in Union with God, namely, the Union of the Son with the Father is *proper* and essential, because the Son is his *proper* and essential Son; and the Union of the Church with God is an Union of *Adoption*, because the individual Members of the Church are *Adoptive* Sons. The Sum of what has been said is this, that according to the Doctrine of the *Jews* in the first Age of Christianity, the *Messiah* was the *proper* Son of God, *equal* and *one* with God, and Himself God. And therefore *Jesus*, tho' he did not expressly take all these Titles, yet was charg'd with taking them, as the Consequence of his calling Himself the *Messiah*, or Son of God. It is no wonder then, that *Thomas* convinc'd by our Saviour's Resurrection confess'd him to be the *Messiah* in these solemn Words, *my Lord and my God*, *John xx. 28.* for except the Reasoning of the Age had taught Him so to do, how possibly could he have apply'd to Him a Name, which in an inverted Order is given to the God of the *Jews* only, who is the one true God, *Psal. xxxv. 2.* *Elohai Vadhonai*, Heb. *Q Oebs ms x, & nve u ms*, Sept. questionless the Doctrine then current, that Christ was

was God the Son, *equal* and *one* with God the Father, made Him give Him that Name as belonging to Him in Union with the Father. From all this it is evident, that the sublime beginning of St. John's Gospel, *in the beginning was the Word, and the Word was with God, and the Word was God, &c.* and the applying of it to the Person of the *Messiah*, was not the pure Effect of Evangelick Light, but was *Jewish* Doctrine confirm'd by the Gospel, and proved to be true of the Person of Jesus the Son of *Mary*. The Consequence of which is this, that when He tells his Readers, *Chap. xx. ver. 31.* that his Gospel was written, *that they might believe, that Jesus is the Son of God*, He meant no less a Son than who was the *Word Incarnate*, and with whom the above-mention'd Perfections agree; otherwise the End of his Gospel would bear no just Proportion to the Design and Greatness of the Beginning. Agreeably to which, when Jesus said to the Man, to whom He had given sight, *Dost thou believe on the Son of God*, *Chap. ix. 35.* He meant *Son of God* as then understood; namely, *the Word Incarnate, both Lord and God*: as may probably be inferr'd from the Man's *worshipping Him*, *ver. 38.*

## [ Numb. II. ]

*That the Son of God is* ὁ Θεὸς ὁ παντοκράτωρ.

ISAIAH VI. 1, 2, 3.

**H**AS these Words, *I saw the Lord sitting upon a Throne — above it stood the Seraphims — and one cryed to another, Holy, Holy, Holy, Lord of Hosts.* In these Words two Things shall be enquir'd into, 1<sup>st</sup>, The Meaning of the Terms, *Lord of Hosts.* 2<sup>dly</sup>, The Person to whom the Doxology is apply'd. The term *Lord* is in the Original *Jehovah*, in the *Sept.* Κύριος, the most sacred and glorious Name of God, expressing, according to *Jewish* Conjecture, the Necessity of his Being, and such perhaps as cannot be prov'd in any Sense to have been communicated to another. *Of Hosts* is the rendring of *Tzebhaoth*, which tho' the *Sept.* keep in their Translation of this Place, writing it σαβαωθ, yet do they in many other Places interpret it by παντοκράτωρ, and in *Amos* ix. 5. by ὁ Θεὸς ὁ παντοκράτωρ; which latter I take to be its full Meaning here, as will appear if compar'd with *Rev.* iv. 8. where the same Doxology is us'd by the Seraphim to the Person sitting on the Throne, with this Variation only from the *Sept.* that instead of

σαβαωθ



σαβωδ, St. John gives us the Greek rendering of it as it is found in the abovesaid Place of *Amos*, ὁ Θεὸς ὁ παντοκράτωρ. The Meaning then of the Terms being thus explain'd, it will be no difficulty to find out the Person to whom They belong, if we compare the Vision of *Isaiah* with *John* xii. 41. where after citing the 10th Verse of the abovesaid Chapter of *Isaiah* the Evangelist subjoyns, *These Things said Esaias, when he saw his Glory, and spake of Him,* meaning by, *Him*, Jesus, the Person spoken of *ver. 37.* and on occasion of whose ill Reception among the Jews He makes that digressive Reflection taken out of the Prophet *Isaiah*. Hence then it is evident that the Son of God is ὁ Θεὸς ὁ παντοκράτωρ.

Again; *Zeck. xii. 10.* it is written, *They shall look on me whom they have pierced.* The Person pierced was Christ Jesus, *John* xix. 34, 37. the Person therefore speaking of himself as pierced was Christ Jesus; but this Person, who speaks of himself as pierced, is call'd *ver. 5. the Lord of Hosts their God,* ἐν Κυρίῳ παντοκράτορι Θεῷ ἀντων, *Sept. and Chap. xiii. ver. 2. the Lord of Hosts,* Κυρίῳ σαβωδ, for the same Divine Person continues to speak in both Places; therefore the Son is ὁ Θεὸς ὁ παντοκράτωρ. It is true indeed ὁ Θεὸς ὁ παντοκράτωρ seems to be applied to the Father only in the Revelations of St. John, and that sometimes as He is

distinguish'd from the Son both in the Character of *Lamb*, *Rev.* iv. 8. and v. 6, 7. and of *Word of God*, *Chap.* xix. 13, 15. But it may be answered, that there are certain Attributes, which, tho' in common to the whole Trinity, yet seem expressive of one Person more than another; as for instance, *Wisdom* is the distinguishing Attribute of the Person of the Son, who is call'd *the Wisdom of God*, *Luke* xi. 49. *Prov.* viii. 1, 22. compar'd with *Rev.* iii. 14. and yet, notwithstanding that, the *Father* is *wise*, *Rom.* xvi. 27. so *Power* express'd by *παντοκράτωρ* may be the distinguishing Attribute of the *Father*, and yet not exclusive of the Person of the Son, as has been above proved.

## [ Numb. III. ]

*That the Son is not excluded from the Godhead by the Father.*

JOHN xvii. 3.

*Whiston*  
*Angr.*  
*p. 107.* **T**HAT they might know thee the only true God, τὸ μόνον ἀληθινὸν Θεόν, and Jesus Christ whom thou hast sent. Ἀληθινὸς Θεός is in the Old Testament the rendring of *Elohei Emeth*, 2 *Chr.* xv. 3. and *Elohei Amen*, *Isa.* lxv. 16. that is, the *God of Truth*. In which

which Name He is opposed to Idols, mention'd in the 8th Verse of the former Chapter, and in the 11th Verse of the latter; and also in the *New Testament*, 1 *Theff.* i. 9. So that the Mind of the Expression seems to be this, the God, who is originally and essentially True, or original and essential Truth, which He discovers to the World by his Word and Promises, and fulfills by his Works, so far as He thinks fit to communicate it to them; none of which Perfections either Idols or Devils can lay claim too; for tho' the latter were once in the Truth, yet was it not an essential Attribute, otherwise they could never have lost, nor by that loss have rendred themselves uncapable both of speaking and doing it, *John* viii. 44. The Term, *only*, excludes all Idols and Devils from having any share in the Name of the *God of Truth*, to whom this Name, as I have observed, is particularly opposed: And tho' there are other Beings equally uncapable of that glorious Name, yet does not the exclusive Proportion seem to be intended to affect them, as being an asserting of God's Right not against the dutiful, but rebellious Creatures, who either usurp it themselves, or ignorantly and foolishly Attribute it to others. So that the true and full Meaning of the Terms, *the only true God*, is, according to the preceding Explanation, the essential Truth of the Divinity of the Father, asserted by the Son in Opposition

position to, and Exclusive of, Idols and Devils, and any other Beings reducible to them. Having thus shewn who are excluded by the above-mentioned Terms, I proceed to demonstrate who is not excluded. And here I think it may be laid down for a certain Truth, that the Son in calling the Father *the only true God*, did not intend to exclude Himself. For, besides what has been above-said concerning the true scriptural Meaning of those Terms, especially of the Relative one only, we may argue thus, if the Person of the Father be the *only true God* exclusive of the Son, how can it be said that the Son is *the true God*? but the Son is said to be *the true God*, 1 John v. 20. and Revel. viii. 14. where He is named  $\delta \text{ } \text{Ἀμὴν}$ ; which seems to be much the same with *Elohei Amen, the God of Truth*, Isa. lxxv. 16. Therefore the Term *only* is not exclusive of the Person of the Son. Again,  $\delta \text{ } \text{Θεὸς μόνος}$ , *the only God*, is spoken of the Glory sitting between the Cherubims, 2 Kings xix. 15, 19. This Glory is that of the Father, Revel. iv. and v. and of the Son, Isa. vi. 3. compared with John xii. 41. Therefore,  $\delta \text{ } \text{Θεὸς μόνος}$ , *the only God*, is spoken of the Father and Son together. For the Glory being but one, the Terms given to it must entirely belong to that one Glory, excepting where Circumstances concur, that determine them to the Glory either as Paternal or Filial. After the same Manner as *only* in the former Proposition must be under-



understood *one* in the following, 1 Cor. viii. 6. *But to us there is but one God the Father,* namely, in opposition to Idols, not to any Personal Subsistence in the Godhead besides that of the Father; it being evident that *one God* is opposed to Idols, ver. 4. and to *the many Gods* of the Heathens, ver. 5. for if *the Word is God*, John i. 1. and *God is one*, then the Word must be included in the Unity of the Godhead; otherwise there must be Two Gods against the express Letter of the *Old and New Testament*. Deut. vi. 4. 1 Tim. ii. 5. so that *one God the Father* does not exclude the Son from the Godhead, it being undoubtedly true that the *one God is Father*, and also true that the same *God is Son*, the Father and Son being comprehended in the same Godhead.

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## [ Numb. IV. ]

*Of the Eternity of the Son of God,  
and his Unity with the Father.*

ISAIAH xliii. 10.

**T**HAT ye may understand that I am He;  
Before me there was no God form'd, nei-  
ther shall there be after me. The Importance  
of the Terms, I am He, anii Heu, Heb. *éyco*  
*ani*,

*whiston*<sup>1</sup> Sept. will be best understood by con-  
*Any*<sup>r</sup> sidering, 1<sup>st</sup>, The Argument, which God  
 1. 107. makes use of to prove them proper to Him-  
 self. 2<sup>dly</sup>, The synonymous Words substituted  
 in their Place, and explanatory of them.  
 1<sup>st</sup>, The Argument us'd by God to prove the  
 Terms, *I am He*, to be proper to Himself,  
 is his *Knowledge*; for having reproached the  
 Idols, v. 8, 9. with their Ignorance of Things  
 past, and Things to come, prophesied of in  
 the beginning of this Chapter, the Know-  
 ledge of which would have proved them to  
 have been God, *Elohiim*, Chap. xli. 22, 23.  
 He appeals to the Church for his Know-  
 ledge of them, as a ground of their Belief  
 of his being the *true God*, which is the Mean-  
 ing of the Words *I am He*; as will appear,  
 2<sup>dly</sup>, By considering the synonymous Terms  
 put in their Place, and explanatory of them.  
 Of which the First is, *I, I am the Lord*, or  
*Jehovah*, ver. 11. where *anochii* is instead of  
*anii*, and *Jehovah* of *Heu*, and will be found,  
 if compared with the preceding Verse, to be  
 a Repetition and Confirmation of the Propo-  
 sition, *I am He*. Again, ver. 12. from the  
 same Way of Reasoning, namely, from his  
 Knowledge, with the additional mention of  
 his Power, He makes this Conclusion, *There-  
 fore ye (the Church) are my Witnesses that I  
 am God, El*. Where the Term *El* is put in  
 the Place of *Heu*; and then as He confirm'd  
 above the Truth of the Expression *I am  
 He*,

*He*, ver. 10. by the Terms, *I, I am the Lord*, ver. 11. so here He *confirms* the Truth of the Assertion, *I am God*, by a Repetition of the Terms, *I am He*, subjoyning immediately ver. 13. *yea, before the Day was, I am He*. All which imports that *Heu*, *Jehovah*, and *El*, are Terms of the same Force; which is still more evident, because the *Sept.* render *El* in *Psal.* xc. 2. as they do *Heu* here, by the Verb *ἐμὶ*. After the same manner does God in other Places of this Prophet, from his Knowledge of Things past and Things to come, and from the Works of his Providence, apply to Himself the Words *I am He*, as *Chap.* xli. 4. and *xlvi.* 3, 5, 6, 7, 12. Proceed we now to the remaining Part of the Verse, *before me there was no God (El) form'd, neither shall there be after me*. The Word *form'd* is rendered by the *Sept.* *ἐγένετο*, and signifies no more than *was*, that is, *no God was before me*, which with the following Words is of the same Sense with *I am the First and the Last*, which are found joyn'd with *I am He*, *Chap.* xli. 4. and *xlvi.* 12. and may be looked upon as a larger Explication of that Name. See *Psal.* cii. 27. If then these Words, *before me there was no God, El, neither shall there be after me*, are to be understood of God the Father, and the Son be God, *El*, as is evident from Scripture, then the Son cou'd not begin to exist after the Father; for otherwise there wou'd be a God after God the Father. But if

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they

they are to be understood of the Son, as I shall shew the Names to be attributed to Him; then will it equally follow, that He always coexisted with the Father, otherwise there was *a God before Him*, which is contrary to the Text. Now that all the above-mentioned Names belong to the Son, and upon that Account prove Him to be Substantially one with the Father, will appear from *John xiii. 19.* where He applies the Terms *ἐγώ εἰμι* to Himself, and makes his foretelling Things to come, as God does in the above-cited Prophecies, to be the ground of his Disciples acknowledging Him to be such: The Words are these, *Now I tell you before it comes; that when it is come to pass, ye may believe that I am He, ἐγώ εἰμι.* Now the Term *εἰμι* being the rendring of *Heu* and *El* according to the *Sept.* it will follow that both those Names belong to the Son; and if those Names, then the synonymous and explanatory ones, *Jehovah*, and *the First, and the Last*, as may be proved from the following Places of Scripture, *Heb. i. 10, 12.* compar'd with *Psal. cii. 24, 28.* in the Original. *Numb. xxi. 6, 7.* compared with *1 Cor. x. 9.* *Rev. i. 11, 17.* If then the same Names agree to Father and Son, we may conclude the same Nature to do so. For Names being instituted to signify so far as possible the Nature of Things, where the same Names are used they must be understood to mean the same Things,



Things, unless it can be clearly and undoubtedly made out that they are not made use of in an Univocal Sense.

## [ Numb. V. ]

*That the Father and Son are One.*

DEUT. VI. 4.

**J**EHOVAH our God, Eloheinu, *Jehovah is one.* That the Names *Jehovah* and *Elohiim* belong to God the Father; and that God the Father was the God of the *Jews*, cannot be question'd by any that are acquainted with the Scripture. That they belong also to God the Son, and that God the Son was the God of the *Jews*, shall be proved from what follows. It is recorded *Numb. xxi. 5.* *That the People spake against God, Elohiim, and against Moses; so that they were punish'd with fiery Serpents.* And that, in the Confession of their Sin, they said, *ver. 7.* *We have spoken against the Lord, Baihovah, and against Thee.* Here it is plain that the same Person is call'd *Elohiim* and *Jehovah*; and also that this *Elohiim* and *Jehovah* was the Lord God of the *Jews*, being acknowledg'd for such by *Moses* in his Intercession for the People, *ibid.* But this Divine Person is sup-

pos'd by the Apostle to be the Son of God in the following Words, 1 Cor. x. 9. *Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents* : For there is no other Temptation punish'd by Serpents recorded in Scripture, to which the Apostle's Words can be applied, but that in the above-mention'd Place of *Numbers*. Therefore it follows the Son no less than the Father is the *Jehovah Elohiim* of the *Jews*. If then the *Jehovah Elohiim* of the *Jews* be but *One*, as the Text out of *Deuteronomy* asserts, it will follow that the Father and Son, who are both called by that Name, can be but *One*, that is, one Divine Substance, tho' different Persons; otherwise *Jehovah their God* wou'd be *Two Gods*.

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## [ Numb. VI. ]

*That Christ is the Living God.*

REVEL. i. 17, 18.

**I** am the First, and the Last; I am He that Liveth, and was Dead; and behold, I am Alive for evermore. This is our rendring, and I think to the great Detriment of the Text, which in the Original runs thus,  
 ἐγώ εἰμι ὁ πρῶτος, καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, καὶ ἐγὼ  
 νῶμην

ὁ μὲν νεκρὸς, καὶ ἰδὲ ζῶν εἰμι εἰς τὰς αἰῶνας  
 καὶ ἀκῶν, that is, *I am the First, and the  
 Last, and the Living: and I was Dead, and  
 behold I am Alive for evermore.* This read-  
 ing is Confirmed by the Old Vulgar *Latin*  
*Version, Ego sum primus, et novissimus, et vi-*  
*vus; et fui mortuus, et Ecce sum vivens in*  
*secula seculorum;* and by some of the best  
*Greek Editions, which place the point after*  
*ὁ ζῶν* and is more agreeable to the Genius  
 of the Language, which wou'd require εἰμι  
 after ζῶν as it is placed in the Words following,  
 if it were not a Joynt predicate with πρῶτος  
 and ἔσχατος; for let it be supposed that it  
 refers not to the preceeding but the follow-  
 ing Words, then will it import no more  
 than the Terms ἰδὲ ζῶν εἰμι in the same  
 Verse, and be equally oppos'd with them to  
 ἐνθάδε νεκρὸς, and both signify the same  
 thing: Namely, His being Alive from the  
 Death of the Cross thro' the Resurrection  
 of the Body, which wou'd introduce an  
 unnecessary Repetition of the Term ζῶν; but  
 if ζῶν be United with the preceeding Terms,  
 and is a Joynt Predicate with them, then  
 will it belong to Christ in the same re-  
 spect, in which *First* and *Last* do, that is,  
 in respect of His Divinity, and not of His  
 Humanity as Risen from the Dead; it will  
 be an absolute Attribute expressing His *Essen-*  
*tial Life*; and not a Relative One regard-  
 ing His Resurrection from the Grave, in  
 which

which Sense *Arethas* understands it in His Comment on the Place, who brings in our Saviour speaking these Comfortable Words to St. *John* upon his fainting at the Vision. \* *How is it possible for you to suffer any Evil from my appearing to you? for if I am He who Lives, and am the Fountain of Life; and if I was also Dead for your sakes, and Lived again after I had trampled upon Death, how is it possible that you, who are Alive, shou'd become Dead thro' Me and my appearing to? Conclude we then from these Premisses, that ὁ ζῶν belongs to the preceeding Sentence, and don't begin a New One, and that Christ as ὁ ζῶν is the Living God; for if it be true, as undoubtedly it is, what He says of Himself, I am the First and the Last and the Living One, and if the Term ὁ ζῶν the Living One be the Name of God, as God Declares it to be Numb. 14. 21. according to the Sept. the Living One is my Name, ἡ ζῶν τὸ ὄνομα μου, then is Christ according to the plain and express Letter of Scripture the Living God.*

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\* Πῶς ἐν οἷόντε σε παθεῖν τι κακὸν ἐκ τῆς ὀφθαλμίας μου, εἰ γὰρ ζῶν, καὶ πηγὴ ζωῆς ὑπάρχεις, εἰ δὲ καὶ δι' ὑμᾶς ἐγενήθη νεκρός, ἀλλ' αὐτίς ἀνέστην πάσης καὶ θανάτου, πῶς οἷόντε σε τῆς ζωῆς δι' αὐτὴν καὶ τῆς ἐμῆς ὀφθαλμίας γενέσθαι νεκρόν;

[ Numb:



## [ Numb. VII. ]

*Christ proved to be God from His being the Way.*

JOHN xiv. 6.

**I** *am the Way*: For the better Understanding this Expression we must have recourse to *Exod. xxxiii. 13.* where are these Words, *Shew me now thy Way, that I may know thee.* The occasion of which is as follows, *Israel* had made a Calf while *Moses* was in the Mount receiving the Law, and Worshipped it as the God who brought them out of *Egypt*. Upon this *Apostacy* God tells His People by His Servant *Moses*, *I will not go up in the midst of Thee, for thou art a Stiff-necked People; lest I Consume thee in the Way, c. xxxiii. 3.* which according to God's Infinite Mercy, that Triumphs over Judgment, meant no more than this, that their Obstinacy and Rebellion, wou'd not suffer Him to go before them in the Way of Righteousness as a *Jealous God*, lest He shou'd be provoked to Destroy them; for in that Character, the First in His Name, *Exod. xx. 5.* He had hitherto led them, but that He wou'd go with them after a New manner, and by a New Name, in which *Mercy* and *Grace* shou'd be the First Attributes; and this New Manifestation He calls

calls His *Angel*, v. 2. The People discourag'd by their Sin, and a Sense of their Demerit, received the Message in its Harshest meaning, and were all in Mourning on the Sad Expectation of God's Personal forsaking them; which with a Second Message and Threatning Exhortation to a speedy Repentance put them into the State of the deepest Humility, *that God might know what to do unto them*, v. 5. or, that mov'd by their Humility and His own Pity. He might determine to proceed with them in the Way of Mercy and not of His Judgments, in this Juncture *Moses* leaves the Congregation, and goes to the Tabernacle, He had pitched without the Camp, to meet the Lord; who shews himself propitious to the Penitent People, and promises to Conduct them after a New manner, or by a New Name and Manifestation of His Godhead, that shou'd be adapted to the measure of their present Infirmities, as shall be particularly considered in what follows, v. 12. *Moses says unto the Lord, see, thou sayest unto me, bring up this People: and thou hast not let me know whom thou wilt send with me*, that is, who the Angel was, whom He had promised to send before Him, v. 2. *shew me now*, or, let me know, *thy Way*, v. 13. that is the Angel, whom He had determined to send. Which Term *Way* the Stepuagint render by *στανών* *thy self*, teaching us thereby that no less a Being than the

*true God*, was understood by the *Way* and *Angel*, which seems to be confirm'd by the following Words, that I may know *Thee*, as if the *Way* was so much *God Himself*, that the knowing it, was knowing *God*. In Answer to this Petition, *Jehovah* says to *Moses*, v. 14. *My Presence shall go with thee*, that is, *I my self*, for the Septuagint as they render *Way* by *σεαυτὸν*, *thy self*, so do they *Presence* by *αὐτὸς*, *I my self*, which shews that they both signify the same thing, Namely, the *true God*; and is probably confirmed by the following Expression, *I will give thee rest*, as if *Presence*, and *I*, were Identical Terms. Upon this gracious Declaration *Moses* replies, v. 15, 16. *If thy Presence, αὐτὸς σὺ, Sept. Thou thy self, go not with Me, carry us not up hence; for wherein shall it be known here, that I and thy People have found Grace in thy sight? is it not in that Thou goest with us?* where the Terms *thy Presence* go, v. 15. are explained by *thou goest* v. 16. and the Septuagint Interpretation is justified which renders *Presence* by *thou thy self*. If then the *Angel* be the *Way*, and the *Way* the *Presence*, and both *Way* and *Presence* be *Jehovah Himself*, then will it follow that the *Angel of His Presence* mentioned *Isa. lxi. 9.* is the *God Jehovah*. But to return to *Moses*, and his Conference with *Jehovah*, *I beseech thee*, says He, v. 18. *Shew me thy Glory, σεαυτὸν thy self, Sept. the same Petition with that in v. 13. shew me thy Way, σεαυτὸν,*  
O
by

by which it is plain that *Way* and *Glory* are the same. And God said, *ver. 19. I will make all my Goodness pass before Thee*, meaning by *Goodness* *Glory*, as is evident both from the *Sept.* who render it by *τὴν δόξαν*, and also from *ver. 22.* in which *Glory* is put for *Goodness* in these Words, *While my Glory passeth by*; and a little after *I*, or *Jehovah*, for them both in these Words, *While I pass by*. So that *Goodness* and *Glory* are one with *Jehovah*; for thus is it expressed, *Chap. xxxiv. 6. Jehovah passed by before Him.* Which, while it shou'd be doing, God promises to proclaim the Name of *Jehovah* before *Moses*, *Chap. xxxiii. 19.* that is, the Nature of the *Glory* or Divine Manifestation that was to pass before Him, and is called *Jehovah*; which Name is as follows, *I will be gracious to whom I will be gracious, &c.* or as it is more fully explain'd, *Chap. xxxiv. 6. Jehovah, Jehovah, the merciful and gracious God, Long-suffering, and abundant in Goodness and Truth, &c.* signifying that this new manner of Divine Manifestation, called the *Way*, *Presence*, and *Glory*, was no other than *Jehovah* himself going before them in his Attribute of *Goodness*; in opposition to his former leading them in the *Way of Righteousness*, or *Justice*. And therefore *Moses* lays hold on God in this New Name as the best Guide for an obstinate People, saying, *ver. 9. If now I have found Grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us, (for it is a stiff-necked*



necked People ) and pardon our Iniquity, and our Sin, and take us for thine Inheritance, But to return to Chap. xxxiii. upon Moses's beseeching God to shew him his *Glory*, God tells Him, ver. 20. *Thou canst not see my Face*, understanding by *Face*, *Glory*; for there shall no Man see me and live, calling that, *Me* or *Himself*, which before he had named his *Face*. All which shews, that *Angel*, *Way*, *Presence*, *Glory*, *Goodness*, *Name*, and *Jehovah*, or *God himself*, are Words of the same Meaning, expressing one and the same Divine Person: But Jesus Christ is the *Way* according to *John* xiv. 6. *I am the Way*. Therefore Jesus Christ is the *Angel*, *Presence*, *Glory*, *Goodness*, *Name of God*, and *Jehovah* or *God himself*; that is, He is the *Angel* of the new Covenant, or *God himself* leading his People in his Mercy and Love to eternal Happiness. For can it be supposed, that the *Way* of God to the *Jews* in an inferior Dispensation shou'd be more excellent than the *Way* of God to the Christians in a Superior? Or that God himself shou'd be the *Way* to the *Jews* in leading them to *Canaan*, and not be the *Way* to the Christians in leading them to *Heaven*? Wou'd not this be to give the Advantage to the Type above the Antitype, and to honour the Shadows more than the Substance. Conclude we then that Jesus Christ, in calling himself the *Way*, declared himself to be *Jehovah* the True God. And indeed the Name *Way* was known so

well to be Divine, that the very Idolaters us'd it for the Name God, giving it to their *Idols* or *Demons*, as is evident from their manner of Swearing recorded, *Amos* viii. 14. *The Way of Beersheba liveth*, which Term *Way*, is rendred by *ὁ Οὐδς*, *Sept.* and is undoubtedly of the same Meaning; as further appears from its being joined with this other Oath, *Thy God, O Dan, liveth*. So that tho' they erred in applying it, as they did the Term *God*, to their false Deities; yet they were right in substituting in the Place of the Name *God*.

## [ Numb. VIII. ]

*Christ proved to be God from the incommunicable Names attributed to Him.*

HEB. i. 10, 11, 12.

**T**HOU, Lord, in the beginning hast laid the Foundation of the Earth; and the Heavens are the Works of thine Hands. They shall perish, but thou remainest: And they all shall wax old as doth a Garment; and as a Vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy Years shall not fail. This is a Citation out of *Psal.* 102. and is apply'd by the Author of this Epistle to Christ; and teaches us what a No-  
tion

tion He had of his Person; which I shall endeavour to find out in the following Observations and Enquiries. It is to be remark'd that the Terms, *Thou Lord*,  $\sigma\upsilon\ \kappa\upsilon\epsilon\iota\epsilon$ , are not in the *Hebrew*, tho' they are in the *Sept.* v. 25. and therefore it cannot be infallibly asserted of what Name of God it is the rendring. But if we look backward to *ver.* 12. of the same *Psalms*, we shall find the same Terms  $\sigma\upsilon\ \kappa\upsilon\epsilon\iota\epsilon$ , *Sept.* to be the rendring of  $\text{אֲתָהּ יְהוָה}$ ; which makes it probable that the Translators read them in their *Hebrew* Copy, *ver.* 15. tho' omitted in ours: Or repeated  $\sigma\upsilon\ \kappa\upsilon\epsilon\iota\epsilon$ , as above understood, for clearness sake; which if it be a just Conjecture, then thus much is already evident, that the Author of the Epistle believed Jesus Christ, of whom He speaks these Words, to be *Jehovah*. But to know his Mind more fully, let us examine into the whole *Psalms*, in which we shall find but one Divine Being or Object addressed to, and spoken of by the *Psalmist*; who is call'd *Jehovah*, *Jah*, *Eli*, *Hu*. Concerning which Names two Enquiries may be made, 1<sup>st</sup>, What they may import; 2<sup>dly</sup>, Whether they be so proper to the Great God as to be Incommunicable to another. As for the Importance of the Name *Jehovah*, it may be learnt from *Exod.* iii. 14, 15. Where in answer to *Moses's* Question, what he should say to the *Hebrews*, if they shou'd enquire after the Name of Him who sent him, He bids him

him to say to them, *I am*, Ehjeh, *Heb. 6* *אני*, *Sept. hath sent me unto you*; that is, *Being it self*, as the Name, by which He wou'd be known. And he repeats it again in these Terms, *Thus shalt thou say to them, Jehovah — hath sent me unto you: This is my Name for ever, and this is my memorial unto all Generations.* Where it is plain that *Jehovah* is of the same Import with *I am*; otherwise if *I am* be the Name, by which He wou'd be known to *Israel*, and *Jehovah*, be of a different Meaning from *I am*, how can *Jehovah* be said to be the Name, by which He wou'd be known to them for ever? Let this then be concluded upon, that *Jehovah* and *I am*, are of the same Import, and express God as He is *Being*, and by Consequence, as *ὁ ὢν, ὃς ἦν, ὃς ἐρχόμενος*, these different Considerations of Duration belonging to *Being*, as it is necessary and eternal. The same Conclusion might be drawn from the Roots, Tenses, and Composition of the Names. It is true indeed that

- to *Jehovah* is subjoyned *the God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob.* But this is no Explication of *Jehovah* as it expresses the Divine Essence, or *Being*; for God as such was from all Eternity before ever *Abraham, Isaac, and Jacob* were Created; but it only shews, that this necessary and eternal *Being*, signified by the Name *Jehovah*, was He, who appeared to their Fathers, gave them the Promises,

and



and came now to fulfil them in their Posterity ; and this in opposition to pretended Deities or Idols, who are called *Nothings*, 1 Chron. xvi. 26. *for all the Gods of the People are Nothings*, אֱלִילִים, who make indeed Promises, but are not to be depended upon for the fulfilling of them. It is also said, *Isa.* xlvii. 4. that *Jehovah Tzebhaoth* is his Name, not upon the Account of *Tzebhaoth*, which is a Relative, not Essential, Explication of *Jehovah*, for he was Being before ever the *Hosts* of Heaven were created ; but in respect of *Jehovah*, which is absolutely and simply by it self called the Name of God, *Exod.* vi. 3. xv. 3. *And his Name for ever*, *Psal.* cxxxv. 13. *And his Memorial*, *Hof.* xii. 5. *And his Memorial to Generation and Generation*, *Psal.* cxxxv. 13. And therefore, *Hof.* xii. 5. when the Prophet says, *Jehovah, the God of Hosts*, He cuts off the Relative Expression *God of Hosts*, as no part of his Essential Name ; and says only, *Jehovah, is his Memorial*. Of the same Signification is *Jah*, the Contraction of *Jehovah*, which is called his Name, *Psal.* lxviii. 4. as meaning the same Thing in little with *Jehovah*. Of the same Moment is also יהוה, the Letters being the same, or of the same Force and Organ with the Radicals of *Ehjah*, and *Jehovah* ; and expresses *Being*, or, *that which is*, like them, as is evident from *Job* xxxvii 6. where יהוה of the same Radicals signifies *be thou*. And *Eccles.* xi. 3.

xi. 3. in which <sup>נִיחַ</sup> the Third Person future stands for *it shall be*. These Names, which are indeed one and the same differently brought forth, express the Essence of the Godhead, so far as it can be comprehended by Man, under the Notion of *Being*. But it is otherwise with *Eli* which rather signifies the Godhead in its Attribute of *Strength*, than in its whole Essence or *Being*; and therefore *El* is communicated to others, *Psal. lxxxii. 1.* tho' being here in the Company of the Essential Names, it is limited to the Great God. Having thus considered the Importance of the Names, proceed we to the second Enquiry, whether they be so proper to the Great God, as to be incommunicable to another. There is no Dispute about the Term *El*, which is granted and proved to be Communicable; tho' with the affix of the First Person it seems never to have been given to any but the True God, excepting by Idolaters, as *Isa. xlv. 17.* and therefore *Eli* may be reckoned among the Incommunicable Names. However the chief Proof shall turn upon *Jehovah*, which, if it appears to be incommunicable, concludes for it self, and the Two others, *Jah* and *Hu*. In order to which we must have recourse to *Exod. iii. 15.* which says of *Jehovah*, *This is my Name for ever, and this is my Memorial unto all Generations.* That is, God will ever be known to his People, and be distinguish'd and remembered by

by the Name *Jehovah*. If then *Jehovah* be the Name appointed of God to put his People always in mind of Him, how can it be communicated to another without losing the End of its Primitive Institution? since such a Communication must represent some other Being no less than the True God, and render it impossible for us to discern which of the Two is meant, by any other ways than from the Circumstances of the Expression; which Circumstances wou'd qualify any other Term for the Name of Distinction, as well as *Jehovah*; and make the latter no more a Memorial of the True God without its individualizing Circumstances, than any other Name of a common Signification; which is contrary to the express Letter of Scripture as above-cited, which affirms of *Jehovah* alone, that it is his Name and Memorial. Conclude we then with Scripture that *Jehovah*, and consequently *Jah* and *Hu*, are incommunicable Names. If then but one Divine Being or Object is addressed to, and spoken of, in *Psal. cii.* as is evident to any who reads it; if that one Divine Being is called in the same *Psalms* by the Names of *Jehovah*, *Jah*, *Eli*, *Hu*; and if that one Divine Being be Christ, as is evident from the Application of Part of this *Psalms* by the Author of the *Hebrews* to the Person of the Christ; then is Christ, *Jehovah*, *Jah*, &c. that is, *the True God*, and *Being it self*, whose everlasting and in-

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municable

municable Name and Memorial He bears.] And indeed were we confined to the very Words cited in the *Hebrews*, there is enough in them to convince us, that the Being address'd to, is the True God. For if the one and eternal God be the Creator of Heaven and Earth, what Person unacquainted with the *Arian* Controversy wou'd not understand, v. 10. *Thou Lord, in the beginning*, &c. Of this one and eternal God the Creator? There being no Marks in the whole Context to direct Him to any other Being. Or if the Terms are to be understood of another Being, what stronger Expression can be found out in relation to the Creation throughout the whole Bible, by which He may be assured that not another Being but the one True God is intended by them? Again, the Immutability of the Person called *Lord* is taught us in the 11th and 12th Verses, in opposition to the Mutability of the Creation; and that for this Reason, because He is *Being it self*, expressed in these Words, *But thou art the same*, or rather, *Thou art He*, *ואתה הוּא* if then He be *Being it self*, and essentially Immutable, then is He the one necessary God; but this is understood of the Person of Christ; therefore is Christ according to this Citation the one necessary and eternal God in Union with the Father. Which shews us without the need of any further Reasoning, what Notion the Writer of the *Hebrews* had of the Person of the



the *Messiah*. Let those then, who are of a different Mind, give us infallible Marks by which we may be capable of distinguishing between the different Beings expressed and described by the same Names and Operations; or let them acknowledge that they bring an insuperable Confusion into the Object of our Faith and Worship.

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[ Numb. IX. ]

*Concerning the Creation of Wisdom.*

ECCLUS. i. 14.

**S**HE was created with the Faithful in the Womb, *συνεχρίσθη*. That this is understood of *Wisdom*, the following Verses, and the 16th especially, in which is the same Style of Speaking, shew the Thing to be enquired into, is, how *Wisdom* can be said to be created with the Faithful in the Womb, since the same Chapter, ver. 4. tells us, that she hath been created, \* *ἐκρίσται*, before all things? The Meaning is so far plain, that *συνεχρίσθη* does not

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\* See Prov. viii. 22. according to the Sept. *Κύριος ἐκρίσε με ἀρχὴν ὁδῶν αὐτοῦ.*

import such a *Creation of Wisdom*, as there is of the Righteous in their Mother's Womb; for then she must not have subsisted before, which is contrary to the Doctrine of her *Creation* before the World. But it signifies the Entrance of Wisdom into the Principles of the *Fætus* in order to sanctify and conduct it through Life into Happiness. If then her entrance into the Principles of the *Fætus* in the Moment of its Creation, is called her *Creation*, notwithstanding her Pre-existence, and is no Argument against her Pre-existence; Why shou'd her entrance into the Substance of the first created Nature at the Moment of its Creation, or any other arbitrary Mode of Subsistence preceding it and call'd her *Creation*, be any more an Argument against her eternal Pre-existence? Or if one Pre-existence is consistent with her *Creation* afterwards, Why shou'd the other Pre-existence be accounted inconsistent with it? Conclude we then that *Wisdom's* being said to be *created* before the World, infers nothing against her eternal Existence.

[ Numb.

## [ Numb. X. ]

*Christ whence call'd the Beginning of  
the Creation of God : As also  
concerning His Three-Fold Name.*

PROV. viii. 22.

**T**HE Lord possessed me in the Beginning  
of His Ways : *Ἐκτίσεν με ἀρχῇ*, which  
reading of the Septuagint seems to be con-  
firm'd in Rev. 30 14. where the Son of God  
is call'd *ἡ ἀρχὴ τῆς κτίσεως*. Before I proceed in  
the Explication of the Proposition, I shall con-  
sider the meaning of the Term *possessed*, *Kanah*,  
which Gen. iv. 7. signifies bringing forth, or  
I have gotten a Man from the Lord, that is  
Brought forth a Man, or gotten by bringing  
forth. It imports also according to the Septu-  
agint in *Hiphil*, *Begetting*, *Zech. 13. 5.*  
*Hicknani*, which we interpret *He sought me  
to keep Cattel*, is rendred *ἐγέννησέν με*, He Be-  
gat me. In which Sense it is evident the  
Septuagint understood the Word *Kanah*, in  
the above-cited Place of the *Proverbs*, tho'  
they explain'd it by *ἔκτισεν*; for having Tran-  
slated, the Word *Hhalaleti*, I was brought  
forth, by the Terms *γεννᾷ με*, He Begat me,  
they shew in so doing, that when they said  
the

the Lord Created me, they meant the Lord Begat me, or brought me forth; which latter is the Sense of the Apostle Col. i. 15. where He calls the Son *αὐτογενὴς πρῶτος*, the First Born of every Creature, or who was brought forth before any Creature was made.

*X<sup>th</sup> Son of G<sup>d</sup>, ~~as before~~ *Patianky* Fa*

*then* The Term *possessed* being thus Explain'd,

*I* proceed to shew who the Person is, whom the Lord Begat, or brought forth to be the

*P. 39.* Beginning of His Ways; and in what respect

He is said to be Begotten. 1<sup>st</sup>, The Person

Begotten is *Wisdom*, or the *Son of God*, as appears from the above-cited Rev. iii. 14. Col. i.

*1<sup>st</sup>* 15. 2<sup>dly</sup>, In what respect he is said to be Be-

*4<sup>th</sup>* gotten will appear if we observe the different

*son* Names, under which the Son of God is con-

*of G<sup>d</sup>* sidered, Rev. xix. Which are Three, of which

*appear* the First is Unknown, v. 12. He had a Name

*id to* Written, that no Man knew but He Him-

*4<sup>th</sup> Pa* self. The Second is Known; Namely, the

*in* Word of God, v. 13. The Third is more

*arch* Known, King of Kings and Lord of Lords,

*is not* v. 16. Now I say that it was in this last

*to G<sup>d</sup>* Name that the Son of God or Wisdom was

*id in* brought forth to be the Beginning of God's

*a shape* Ways, as I think will be prov'd, if I can

*applied* shew that the Birth of Wisdom there men-

*but this* tion'd is her coming forth into an Human

*figure* Figure and Subsistence; for by this means

*to G<sup>d</sup>* the

*and* *Althanasian Creed*. man of

*the* of Substance of his mother

*born* born in y<sup>e</sup> world.

*55<sup>th</sup>* His being King of Kings & Lord of

*56<sup>th</sup>* Lords, is not upon y<sup>e</sup> account of

*108<sup>th</sup>* his Divinity, but his Deity, or y<sup>e</sup> *supernatural* union, or y<sup>e</sup> *human* nature



the Word, as Man became the Head of Mankind, who were to be made by Him after His Image and Likeness: and as *First Begotten*, had the right of Primogeniture, or of Governing under the Father the rest of the Brethren; both which Considerations gave Him a Just Title to the Name of *King of Kings and Lord of Lords*. That then the Birth of Wisdom mention'd *Prov. viii.* was into an Human Figure and Subsistence may be proved from *Job xv. 7.* where this Question is put, *art thou the First Man that was Born?* or *was thou made*, or brought forth before the Hills? In my Remark upon which Place I have shewn that the *First Man Born before the Hills*, was the Son of God Subsisting in an Human Figure before the Foundation of the World: For such an Interrogation supposes, that there was a *First Man made or brought forth before the Hills*; but nothing is said in Scripture to be *made*, or brought forth before the Hills, but *Wisdom*, *Prov. viii. 25.* Therefore the *bringing forth* of *Wisdom* is the *bringing forth* of the *First Man*; and by Consequence all that is said of her Generation there relates to her Coming forth or Manifestation in an Human Likeness; If then the Birth of Wisdom or the Son of God into the Human Figure give Him a Right of Universal Monarchy, as Head of Mankind, and *First Begotten*; it follows that the Birth

The Hills were made before man  
was created. Gen. 1:9

\* The word OR is disjunctive, & y<sup>e</sup> comm following is not y<sup>e</sup> same thing explained, but a different

of the root of Jesse; & if we will not  
said of David, he [ 112 ] could not be  
messiah, nor yet

of the Son of God in the above-cited Place  
of the Proverbs belongs to Him in this Third  
Name, as King of Kings, and Lord of Lords,  
and that they who apply it to Him under  
the Consideration of any Superior Name,  
whether it be the Word of God, or the  
Unknown Name, seem to have no Warrant  
from Scripture for so doing.

It was y<sup>e</sup> seed of y<sup>e</sup> woman, that was  
to break y<sup>e</sup> Serpents head. Gen. 3. 15.

Isa. 7. 14. A

virgin shall con- E. I. N. I. S.

-ceive matt. 1. 23. that she is conceived  
in her. Luk. 1. 31. thou shalt conceive in  
thy womb, & bring forth a son

of y<sup>e</sup> human figure or substance was a  
manhood, y<sup>e</sup> first Publish'd, our Saviour  
a double manhood; one before he was con-

ceived. A Treatise of the Three Evils of the Last Times:

I. The Sword, II. The Pestilence, III. The Fa-  
mine; and of their Natural and Moral Causes. As  
also of the Insuing coming of Anti-christ; accord-  
ing to the Notion of the Antient Fathers.

The Divine Mission of Gospel-Ministers, with the  
Obligations upon all Rich and Pious Christians to  
promote it: Set forth in a Sermon, before the  
Right Honourable the Lord Mayor and Court of  
Aldermen, at St. Pauls, on Trinity Sunday, when a  
Collection was appointed by Her Majesty, for the  
Propagation of the Gospel in Foreign Parts, by  
Philip Stubs, M. A. Rector of St. James Garlick  
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for Seamen, at Greenwich. Both Printed for R. and  
J. Bonwicke, at the Red-Lyon, in St. Pauls Church-  
Yard.

There is therefore, a bare resemblance, y<sup>e</sup> it was  
no real manhood, & he could not be said to be  
of y<sup>e</sup> substance or human relation